The Perkins School *of* Theology

JOURNAL

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OF RELIGION

The Dean's Page . . . . . *Dean Eugene B. Hawk*

The Promise of Amsterdam . . . . . *Bishop William C. Martin*

Five Shillings Christmas Fine! . . . . . *William Warren Sweet*

Put Music In Your Ministry . . . . . *Glen Johnson*

FALL NUMBER 1949
Southern Methodist University, Dallas

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The Perkins School of Theology Journal is edited for the alumni of the school and for the Methodist ministers of the South Central Jurisdiction. The Publications and Publicity Committee of the School of Theology is in charge of the project.

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THE DEAN'S PAGE

By DEAN EUGENE B. HAWK

THIS should be an interesting school year for both faculty and students of Southern Methodist University. Within the year ten buildings now under construction will be completed. This means modern and adequate housing for Perkins School of Theology and the Law School. The Fondren Science Building should be ready for occupancy by the beginning of the second semester. On September 3, the University was given a prized academic recognition in being awarded a chapter of Phi Beta Kappa.

An important step looking toward a larger spiritual emphasis has been taken in the employment of Dr. George C. Baker, Jr., who comes to the campus as the coordinator of religious activities and as the first duly elected Chaplain of the University. Dr. Baker has been a highly successful minister and a recognized leader with college students. He holds the Ph.D. from Columbia University, B.D. from Emory and B.D. and S.T.M. from Union Theological Seminary. He has circled the globe in his travels and brings to his work something of the insight and appreciation of the spiritual leaders of our day. In addition to his duties as chaplain, Dr. Baker will give part-time service teaching Homiletics in the seminary.

The large increase in enrollment for the Fall Quarter confronts the School of Theology with the problem of enlarging its faculty. We must also extend the fields of theological study. Dr. Howard Grimes has entered upon his work as Assistant Professor of Religious Education and Sociology of Religion. He is a Phi Beta Kappa graduate of the University of Texas, has his B.D. degree from Perkins School of Theology, and Ph.D. from Union Theological Seminary. The following are visiting professors for the Fall Quarter: Dr. William H. Irwin of the University of Chicago in Old Testament, Dr. Marshall Steel in Homiletics, and Dr. Ben O. Hill in Missions.

Each fall we have numerous inquiries about the dates for Ministers' Week and the names of the lecturers. The dates are February 6-9, 1950. The first address on the Fondren Lectureship will be by Bishop Sante Barbieri of the Buenos Aires Area in Argentina, on the evening of February 6. Dr. Charles Goff of Chicago Temple is the Peyton Lecturer on Preaching, and Dr. John Knox of Union Theological Seminary will deliver the Jackson Lectures. A program with a complete listing of lecture subjects will be sent out in December.

ACHIEVING THE PROMISE OF AMSTERDAM

By Bishop William C. Martin

Bishop Martin is Presiding Bishop of the Dallas-Fort Worth area. His recent book, To Fulfill This Ministry, *is reviewed in the present number of the Journal.*
The Editor

IF THIS article had been written a year ago — at the time the EDITOR requested it — it would have attempted to deal with the subject, "What Happened at Amsterdam." That story is now so familiar to all who are interested in it that it would be a twice-told tale. It is now possible to discuss, in the light of the events of the year which has intervened, some of the issues which are involved in bringing the promise of Amsterdam to fulfillment. One factor in the ecumenical movement which becomes increasingly clear is that the major obstacles in the progress toward a closer unity among Protestants are not on the plane of ecumenical conferences but at the level of the local congregation. This brief paper concerns itself with that principle.

Certain general facts should be kept in mind as a background. The first is that the spirit of divisiveness was not born with the Protestant Reformation. It is as old as the Christian movement. Paul was compelled to issue a strong warning against it to members of the Church at Corinth who were in danger of dividing themselves into followers of prominent Christian leaders, some of whom claimed to be followers of Christ only. The possibility of division is the price of freedom, and there can be no question but that certain instances in which vigorous, youthful movements within the Church have felt compelled to detach themselves from the inflexible restraints of the older body, were indicative of soundness and vitality rather than of schismatic perverseness.

Another fact to be reckoned with is that the movement toward the uniting or re-uniting of Protestant bodies, which are substantially one in doctrine and polity, is too deep and too persistent to be regarded as anything other than the urgent persuasiveness of the Spirit of God. And yet the haste and effectiveness with which this divine call will be fulfilled depends upon the degree of obedience to a mandate of Christ that is practiced by leaders — clerical and lay — in the churches which are involved. In the union of the three major bodies of American Methodism, we have an example of the patient, resourceful, unremitting labor on the part of one commission after another before an acceptable plan of union could be formulated. The uniting of Protestant bodies which should be brought into one fold will not be accomplished apart from the price of careful and sustained planning and deep travail of soul.

One of the hindrances to progress in this area of the Church's life is the idea held by some church leaders that union

must be achieved on a sort of over-all pattern which would include all the major Protestant denominations. Such a consummation is too remote to awaken a great deal of immediate interest. The time has come to give renewed emphasis to the plan of action proposed a quarter of a century ago by Dr. William E. Barton, "Let those unite who will unite." All over the South there has prevailed a paralyzing hesitancy with respect to the organization of local church councils because of the feeling that nothing could be done until all of the denominations would cooperate. This kind of hurtful delay can no longer be justified. To vary the Barton formula, "Let those work together who are willing to work together." If the values of such cooperation are not such as can be demonstrated with the consequent result of attracting others into the fellowship, then a shadow of doubt falls upon the entire undertaking.

A factor of tremendous importance to be kept in mind in the discussion of church union is that the motivating spirit is not a desire for bigness. If I may record here my own experience, my interest in the ecumenical movement did not have its origin in what might be called the overhead strategy of denominational unity. I have been enriched by the fellowship which I have been permitted to enjoy in various interdenominational councils, and I recognize the necessity for acquaintance and planning at that level. But my basic interest grew out of and remains in the relation of the local congregation to a closer degree of denominational harmony. What happens to a group of Christians when they live, year after year, in an atmosphere of sniping competition with one or more neighboring congregations? What goes on in the life of a young preacher who has talents that would enable him to minister to the religious needs of an entire community that is not too large to be in one parish and who finds himself circumscribed in his usefulness to the Kingdom of God by a spirit of divisiveness which demands the maintenance of four congregations in that community? What kind of witness to the unity of Christendom can be given to the unconverted people in such a community? These are not theoretical questions but questions which perplex thousands of small communities all over America. They are of such pressing urgency that the search for the solution must be continued no matter how discouraging the obstacles or how slow the progress.

Without resorting to any appeal to denominational pride, it can be said that Methodists are under obligation to recognize the place of responsibility which has fallen to them in this movement. The size and influence of the Methodist Church are such that this part of our mission cannot, with justification, be avoided. The Methodist Church has never put major emphasis upon theological correctness, in the narrow sense of the word, and has never laid claim to a monoply upon divine grace. It is not a matter of chance that Methodists have consistently been identified with community enterprises of an interdenominational character; that more presidents of the Federal Council of Churches of Christ in America have come from the Methodist Church than from any other; that the Methodist Church has a prominent place in the leadership of the World Council of Churches. We started out on that basis. A favorite text of John Wesley's was, "If thy heart is right... give me thy hand." From a heritage like that there can be no turning back.

What can one pastor do to create and maintain a spirit in the community where he serves that will help to make possible the removal of the stigma of unholy division? He can do three things. First, by preaching, teaching, and administering the Sacraments, he can keep the members of

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FIVE SHILLINGS CHRISTMAS FINE!

By William Warren Sweet

Dr. Sweet is Chairman of the faculty of Perkins School of Theology. Many of you are familiar with his books in the field of church history.

The Editor

IT WOULD doubtless surprise most good Methodists, as well as Presbyterians, Baptists, and other evangelical Christians to be told that Christmas as a religious festival was not observed in their churches until well toward the close of the last century. In the *Western Presbyterian,* published in Louisville, Kentucky, there appeared an editorial in the issue of December 26, 1867, which stated that although the 25th of December was almost universally observed throughout Christendom as a feast day and for social enjoyment, yet,

> ... there is not the slightest warrant for its religious observance, any more than any other one of the three hundred and sixty-five days in the year. For, in the first place, there is no satisfactory historical evidence that this is the day on which our Saviour was born. And, secondly, if we had such evidence, there is not the slightest indication in the Word of God that the disciples of Christ were to observe that day as a season of special religious worship. To observe it in this manner, therefore, is to follow the imagination, not reason; and to obey the commandments of men, not God.

This editorial is representative of the position taken by all the evangelical churches of the time regarding the celebration of Christmas as a religious festival.

Ten years later there are indications that a decided change was taking place in the attitude of the evangelical bodies toward the observance of Christmas. Advertisements in the church papers began to appear urging their readers to buy appropriate books for Christmas presents while Christmas poems and editorials became increasingly common. From this time onward the religious significance of Christmas has been growing among all the evangelical bodies, though even yet, many members of churches of Puritan background give slight attention to Christmas as a religious festival.

On May 11, 1659, the General Court of Massachusetts Bay Colony passed the following law:

> Whosoever shall be found observing any such day as Christmas or the like, either by forbearing labor, feasting, or or any other way, as a festival, shall be fined five shillings.

Similar laws pere passed by the colony of Connecticut as well as by the English Parliament during the Commonwealth period. These laws were speedily repealed after the Restoration, but the Puritan attitudes which such laws display continued to influence the religious bodies which stemmed from Puritanism for many years, and to a limited degree even down to our own time.

The following extracts from a sermon published in London in 1656 and addressed to his Highness Oliver Lord Protector and to the Parliament of England, furnishes an illuminating example of the animus which Christmas observance aroused among the dominant Puritan clergy in the England of the sixteen fifties. Fortified by three texts — taken out of their context — from three of Paul's Epistles the preacher declared that Christ:

> ... was no Mass-monger or belly God, and no drunkard. He wanted neither cards, dice nor tables to play with, to pass away the time... He needed no new games to make him merry, no holly or ivy to dress his windows, nor mistletow to conjure his lovers, nor other toyes to please his fancy; or blindfolded fools to make him sport....
>
> ***
>
> Christmas-mongers are the worst sort of Christians... Christians in name, but anti-Christian in nature; and their hearts are not worth a halfpenny; for they are the Pope's dupes, Malignants in soul and flesh, polluted in lips and life... They are not filled with grace; but with meat...

and the sermon closes with:

> Masks, mummings, Mass-songs are made coverings for the Christmas mongers to do evil things:
> There's carding, diceing, drinking, bellowing and roaring
> And under Christmas cloaks rogues go a whoring
> In fuddling schools mongst fools:
> There Bacchus bears the bell,
> And Christmas-mongers dance and prance away to hell.*

*Taken from a micro-film copy of the original sermon by Samuel Chidley entitled, *A Christian Plea Against Christmass and an Outcry Against Christmas-Mongers,* in the Huntington Library, San Marino, California.

The Puritan objection to Christmas as a Christian festival was based on two counts: first, they objected to it on the ground of its pagan origin; second, they disliked even more the excesses which had grown up about its celebration.

As is well known, the Christian celebration of the birth of Christ as a church festival came into existence very late. "The process of festival creation in the Christian church, which dates almost from its inception, began at the end of Christ's life and ministry and slowly worked back to the beginning"; so for this reason the observance of his nativity was comparatively late in making its appearance. The early Christians were too much absorbed with the Lord's imminent return from heaven to be much concerned with the question of his birth. It was not therefore until about the middle of the fourth century, that a day was formally set apart by the church at Rome, for the observance of the physical birth of Christ.

At first, Christmas, as it was observed by the church, was purely a spiritual festival. There was no gaiety; no bells announced the coming of the glad morn; there were no garlands; no tables heaped with good cheer — it was a spiritual feast only. But the festival was not to remain for long in the upper air of pure devotion and adoration, for the reason that there were too many pagan influences all about it, which were soon to transform it into a festival of gaiety and feasting. One of the most important of these pagan influences was the feast of Saturn, which began on December 17th and lasted until the 24th. The fabled reign of Saturn, the oldest and most benign diety of ancient Italy, was supposed to have brought peace and happiness to mankind, and so the festival dedicated to him was full of joy and feasting. The schools were closed and a special day was set aside for the children. Public places were decked with flowers and garlands, and presents were exchanged. An-

other festival which influenced the celebration of Christmas was the feast of the Kalends of January, which marked the beginning of the Roman civil year. This was celebrated by three days of feasting and merriment. Mummers clad in women's clothes and animal skins paraded the streets; presents were given to dear ones, "honeyed things, that the year of the recipient might be full of sweetness; lamps that it might be full of light; copper, silver, and gold that wealth might flow in."

As Christianity moved into the northern parts of Europe it met other pagan influences. Here the festival with which Christianity had to compete was called Yule. Among the German "barbarians" Yuletide lasted from the middle of November to the middle of January. It was in this period that the slaughter of animals for winter use took place, and this was naturally accompanied by voracious feasting. Here, doubtless, is the ancient precedent for our modern Christmas dinner. From this source came also the introduction of sprigs from the forest; holly and mistletoe and perhaps also the Christmas tree.

It was to these heathen contributions to which the Puritans so seriously objected, that we owe most of the warmth and charm of Christmas. Puritanism also put a stop to carol-singing, in that it discouraged the excesses of Christmas revelry and made but scant use of music as a means of religious expression. For these reasons few good carols were produced in England from the end of the sixteenth century to the middle of the nineteenth. In our modern revival of carol singing we use most frequently those carols which antidate the Puritan movement in England.

The Christmas with which we are familiar today in America is a strange combination of imported pagan and Christian traditions and customs, mingled with a large measure of native American commercialism. Indeed it seems that about all America has contributed to the celebration of Christmas is its commercialization. And, for most of us, this makes it all the more difficult to keep the Christian element uppermost. The question which every Christian faces as each Christmas season approaches is, "How can I help to make this Christmas less pagan, less commercialized, and more Christian?"

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his congregation aware of the essential unity of the Church as the body of Christ. In other words, he can help his people to understand that in uniting with the congregation to which he ministers, they have joined the Holy Universal Church and not a sect.

Second, he can give the fullest possible encouragement to all forms of inter-church cooperation in which church members can work together, across denominational lines, for social, educational, moral, and religious progress. And let him never forget that in this field, as elsewhere, his example will have far more weight than his words.

Third, he can use all of the agencies at his disposal to bring his congregation, and so far as he can, his denomination, to the fullest measure of the Christian ideal. Whatever activities encourage progress in that direction will, inevitably, carry his church — and all churches — toward the fulfillment of Christ's prayer, "that they may all be one."

PUT MUSIC IN YOUR MINISTRY

By GLEN JOHNSON

Here is a letter to a young minister advising him about the possibilities of music in his total church program. These suggestions open avenues of musical activity for even the smallest churches.

The writer of this letter is Minister of Music in the First Methodist Church, Dallas.

THE EDITOR

Dear Bob:

SO you are entering the ministry? I am very proud of your "high calling," and grateful for another life which will know the joy of full-time service in the Master's work.

A voice teacher once told of Caruso's teacher saying, "When you sing a sacred song, kneel at the altar of prayer." I cannot help feeling the same deep sense of humility as I answer your request for suggestions as you plan your music ministry—and your work in music deserves this title regardless of the size of the church or the kind of music sung.

Your first call will probably be to a small community where there is little or no *expert* talent. There are always the questions: When is talent "expert," and how much can you expect from just the "ordinary" voice? There are many of us who feel that only one out of a thousand is not equipped for singing in a choir. I hope you will consider this possibility as you work to open a rewarding channel of service through music. Churches have long suffered from the belief that only exceptional vocal talent can sing in the choir. My own experience is that this kind of talent makes itself known readily and, if given the chance, can be of great assistance in small ensembles.

In the utilization of talent and developing an interest in sacred music, we can take a lesson from the public schools. Invite the suggestions of the music teacher of your public school, for here, probably, will be the best place to find the right kind of leadership. Teachers have learned to work with people. In choosing leadership, whether it be from your congregation, school, private studio, or even "singing school," be sure of your first choice and work close to him. Cultivate his or her interest in all phases of the program. Invite him to attend board meetings or ask him to visit prospective members with you. This is a personal interest you will never regret as Sunday after Sunday there is a mutual understanding of the real and abiding nature of your ministry together.

Suppose your first situation is one of

the "shaped note" variety. More than once you will be tempted to show your resentment of this music, but may I warn you that no music is possible without people —so I would suggest that you start with them. This, I promise, will call for all the patience you can muster, but your encouragement and understanding in such matters will soon be reflected in the cooperation of your membership in other areas of your program.

Start out immediately stressing the importance of music in your service. Besides the usual sermon references to hymn and song texts, you will have an opportunity to give special choir announcements of practice and social activities.

Make the transition from a poor hymn book to the use of our hymnal by use of common hymns or tunes contained in both books. The book in use would be far below average not to have a few hymns which could be sung with a certain amount of dignity. Your selection of verses will sometimes solve the "theology" problem. Of course, you will move toward the deeper and richer hymns as speedily as possible. At this point don't fail to use available hymnodies. Interest in good hymns will grow rapidly with usage of these source materials. Later there will come an opportunity to use both verse and pictures to add deeper meaning to our great traditional hymns.

A situation I have observed lately in a small church was that there were too few of the young people working in the total program. With some searching, however, we found two fine instrumentalists and enough ordinary voices to build some small ensembles. Practices were started which were to continue in the homes of the members and accompanists for each ensemble. These groups are now being used regularly in the Sunday evening services. I would especially recommend ensembles where there is no song leader, and in the learning of new hymns.

The Sunday evening service affords a wonderful opportunity to develop individual interest in sacred music. Some of our greatest singers received their most valuable stimulus in small churches, beginning first in the Sunday School classes and evening services where they had opportunity at first to sing only one verse of one hymn. Sacred music will always be the first love of most of such artists.

A situation which is all too common in both small and large churches is where there are two, three, or more strong soprano voices. Often these solo voices are the only real leaders in the choir. In this situation the answer is again the small ensemble, duet, trio, or quartet. Once these people find out that they can enjoy singing something besides soprano, they will begin helping the different sections on their respective parts. Further encouragement will lead to sectional practices which in turn is the beginning of a reading choir.

A word here in regard to seating might help when there is a seeming lack of blend and balance of voices. (How can there be reverence with such a lack?) For many years now I have placed the best musicians and the strongest voices farthest away while the weaker singers with less talent, I have tried to keep close to the center. Of course, there are exceptions such as individual heights which would cause me to use discretion in carrying out such a rule. The benefit of such an arrangement is that the most good is realized from all voices with the strong helping the weak. This in turn means that your soloists began to take an interest in

their respective sections and some choral unity is achieved.

You asked about music for various combinations. Bob, there is no excuse for any lack in ensemble materials because every kind of music is available in practically all combinations of voices. This leads to something which has long been a church music problem. Many times the finest of music is attempted with an inadequate choir group. Mainly, this is caused in a small church by not getting music to fit the choir. The result is that the music, choir, and congregation suffer from what should have been a most inspiring experience. You as a minister can contribute much here by projecting a long-term plan of music as you do in other areas of your church's program. In other words, is any organization or minister going to grow who plans on a Sunday-to-Sunday basis? Both small and large churches can benefit much by thinking in terms of building a choir rather than preparing next Sunday's music. Build an instrument and the next Sunday will take care of itself.

Building a fine choir, large or small, means that every added incentive to work harder is injected. More than the usual special seasonal musical programs are planned as a part of the church's schedule. Special programs should be at least quarterly. In music as in other areas there is no short cut. The great symphony or choral conductors are those who can get the most work out of their musicians. In the small church this means largely that the minister provides in his schedule every available practice time, and where it will help, plans other church activities so that more people will find the choir easily accessible. In brief, the rest of the long-range plan is in the technique of rehearsal so that seven to ten anthems are included in the practice period, which means that there are seven to ten weeks of preparation on every anthem used in worship. This added preparation period will pay rich dividends in individual singers and group interest. With such a work schedule the special services of music will not be a strain, for in the main they will be made up of anthem materials already used in regular worship services. A minister, enthusiastic for better music, can do much toward building the necessary choir instrument by giving the same counsel and guidance he gives other groups of his church. No words of encouragement will be more rewarding in service returned.

Am I assuming too much time and interest for your music ministry? Not if you want music to fill the place in worship Martin Luther and John Wesley intended it should.

It has been my privilege many times to assist choir leaders in distress, and I have found that the choir practices in nine out of ten cases did not include time for devotion of any kind — not even an opening or closing prayer. This is another place where a minister's leadership is warmly received. The choir will soon begin to mean more in its position as part of the worship center with such help from the minister.

Affectionately yours,
Glen Johnson.

FACULTY NOTES

By WESLEY C. DAVIS

During the greater part of the summer Dean Hawk was in Dallas, keeping an eye on the Divinity Quadrangle, the construction of which is progressing nicely. His vacation at Ruidoso, New Mexico, was saddened by the death of his son, Dr. H. P. Hawk, of Gainesville, Texas.

Professor Sweet spent six weeks on his New Hampshire "farm," cutting grass and weeds, working on the revision of his *Story of Religion in America,* and preparing a 14-chapter booklet on *This Methodism* for the Board of Christian Education of the Methodist Church. During the latter half of the summer he taught at Garrett Biblical Institute. At odd times he reviewed six books, taught a course at the Virginia Conference School of Ministerial Training, Lynchburg, Virginia, and gave three addresses on Sects and Cults at Whitby, Ontario, Canada, before a conference on Evangelism of the United Church of Canada.

Professor and Mrs. Seneker traveled for eight weeks through the western states and in Canada. They speak enthusiastically of the beauty of the land, and report a wonderful vacation.

In addition to his teaching in the regular summer school, Professor Goodloe taught courses for the Supply Preachers, preached the memorial sermon for the Central Texas Conference, delivered eight addresses before the Southwest Texas Conference on OUR FAITH, spoke on THE ECUMENICAL MOVEMENT for the Woman's Society of Christian Service of the North Texas Conference, and preached at several churches. Following the close of the Summer Quarter he spent four weeks in the New Mexico Conference, preaching and conducting Bible conferences.

Professor Hicks studied in England this summer. He plans to spend the fall in Egypt with possible visits to Palestine.

During the summer Professor Davis spent six weeks in Bible conference work in the North Arkansas Conference, preached at several churches in the city and for the Methodist congregation at Waxahachie, Texas, and wrote the "Biblical Background" articles for the October issue of the ADULT TEACHER. With his family he enjoyed a delightful vacation in Colorado and New Mexico.

Professor Carlyon was one of the regular teachers for the Summer Quarter. Other activities include the following: preached baccalaureate sermon for Texas College Pastors' School; taught in the Pastors' School of the Missouri, Nebraska, and California-Nevada Conferences, and in the Tucson District Retreat, Arizona Conference; Sunday preaching in various churches. Literary activities may be listed as follows: sermonettes for WFAA to October 15; four articles for THE PASTOR; book review for RELIGION IN LIFE; and lessons for the Adult Bible Course in the ADULT STUDENT.

In August Professor Gealy had the devotional hour at the Clovis District Family Camp at the Sacramento Assembly grounds, near Clovis, New Mexico. Following this, he spent ten days studying libraries in Chicago. He returned to Dallas by way of Pennsylvania, the Shenandoah Valley and the Great Smokies.

Professor Martin supplemented his regular work as teacher in the Summer Quarter with a number of "odd" jobs. He served as chairman of the South Central Jurisdictional Conference Board of Missions and Church Extension in its annual session at Sequoyah, July 11-14; addressed county-wide meeting

of Harrison County Parish in Missouri; spoke on "Democracy and the Rural Church" in Farm and Home Week Program, University of Louisiana; served as speaker and instructor in Texas Conference School of Missions, Huntsville, Texas; participated in Conference on "The Town Church," Lynchburg, Virginia, and attended meeting of the Executive Committee, General Board of Missions, New York.

The first five weeks of Professor Martlatt's "vacation" was spent in teaching a course on Personalistic Preaching at Garrett Biblical Institute, Evanston, Illinois. Here be introduced his new "Hymns of Christian Patriotism" in a series of special lectures intended to advance the cause of world peace. The latter part of the summer was spent in Boston and Maine.

Along with his regular teaching in the summer school, Professor Marsh has been doing research in the field of Religious Radio. At the request of the Editor of THE PASTOR he wrote an article entitled "The Donald Ducks of Religious Radio" which is to be published in one of the fall issues of that magazine. He has done Sunday preaching for several churches in the city, and delivered a series of messages in the Methodist church of Zwolle, Louisiana. As usual, considerable time has been given to the preparation of the material for the JOURNAL.

Professor and Mrs. Hill spent July in El Paso in the home of their daughter while Professor Hill taught in the Pastor's School for Supplies and undergraduates of the Rio Grande Conference. Following this they visited another daughter in Ruidoso, New Mexico. On the return journey they made a short "detour" to visit many points of interest, such as the Grand Canyon, the Petrified Forest, the Painted Desert, and the ruins of the prehistoric Cliff-Dwellers.

Between the Summer and Fall Quarters, Mrs. John H. Warnick, Librarian of the School of Theology, visited several colleges in West Texas and in Colorado, studying library methods. With this she combined a delightful vacation; in Colorado she crossed the Continental Divide, became acquainted with snow in August, and spent a week at the Broadmoor in Colorado Springs; in New Mexico she saw the wonders of Taos and Santa Fe.

ALUMNI NEWS

J. T. Carlyon, *Editor*

CLASS OF 1917

The many friends of *J. Richard Spann* rejoice with the news of his marriage early in the summer to Miss Cecile Clark of Nashville. Dr. Spann carries on with vigor the program of ministerial training in Methodism. He is president of the Nashville chapter of S.M.U. alumni. Dr. Spann is remembered for his service as professor of Homiletics in the nineteen twenties.

1921

Bishop and *Mrs. W. C. Martin* have purchased a home in Dallas, which they enjoyed during the summer as the Bishop took a "postman's holiday." He was the headliner on the layman's conference program at Junaluska, N. C., July 20-22.

1924

Joseph Millard Shockley, after eight years as district superintendent, is the pastor of Grace Methodist Church in Springfield, Mo., where he enjoys some reputation as a fisherman in the waters of the Gasconade. A graduate of Central College at Fayette, Mo., he has rejoiced to have a daughter and a son also receive their degrees from his alma mater. A son, Robert, is stationed at Fort Worth, Texas, where he is in government weather service.

James Fielding Winton is now stationed at Marshfield, Mo. Since graduation at S.M.U., he was instructor in Bible and Mathematics in Sue Bennet College, London, Kentucky. Later he went to Brevard, N. C., to be superintendent of Brevard Institute. He has a daughter and two grandchildren living in Dallas, Texas.

1925

W. L. Perryman, present superintendent of the Marshall District in Missouri, represents his conference on the Jurisdictional Council and the General Board of Missions. Mrs. Perryman is Conference President of the Woman's Society of Christian Service. Leonard, a sophomore at Central, is chairman of the Conference MYF Commission of Worship and Evangelism.

Clarence A. Ridge rejoices with the progress being made on a $300,000.00 sanctuary at Ada, Oklahoma. His pulpit ministry has been enriched by the many strange and thought-provoking experiences which came to him last summer during his vacation of three months in Europe. He recommends to any Board of Stewards the technique of giving their minister such a trip. His daughter will be a sophomore in S.M.U. this Fall.

B. C. Taylor of New Orleans serves as the efficient Alumni Reporter from the Louisiana Conference. He was baccalaureate preacher at Southwestern State College, Lafayette, La., in May.

1927

Joseph McClain Connally was a member of the selected group of official observers sent to Europe last summer to survey the needs of the various counties with reference to the program of Methodism. He brought a fine report of the trip to the chapel program at Perkins during the Spring. He has made the transition from the district to the pastorate with good grace and happiness. Mrs. Connally taught a course for pastors' wives at the summer pastors' school in Dallas.

1928

Charles Warren Johnston and his people were greatly cheered at the Palm Sunday and Easter services of First Church, Fort Worth, Texas. By actual count ten thousand and seven hundred people came to worship in the four services of those two days. During the session of Lent, 54 confessions of faith and 38 church letters made a good addition to church membership. For the ten weeks leading to Holy Week this great church gathers for an educational program each Thursday evening from 5-8 p.m.

1930

Isaac Frank Dent has brought vigorous leadership to Oak Lawn Church in Dallas, following a member of his own class at The School of Theology. He has already visited our chapel and given us an inspirational message.

After 11 years of a significant pastorate at Oak Lawn Methodist Church in Dallas, *John Donaho* quietly folded his tents and stole away to the Southwestern Texas Conference, where he pastors that great First Methodist Church of Corpus Christi. He has left a vacancy in the skyline of Dallas.

Philip Walker of Denton First Church has come into some pleasant and deserved notoriety for his fine philosophy of life presented under the caption, "Hounds and Men." He is enjoying a progressively satisfying ministry in this college town.

1932

Carl Lueg, pastor of Carrollton Avenue Methodist Church in New Orleans, La., is the new president of the Conference Alumni Association. For the next half-year his men have arranged for the nine o'clock service to be broadcast.

1933

Nuell C. Crain and his family are rejoicing greatly at the advent of a son. During the past conference year the membership of Wesley Church in Oklahoma City has increased a full ten per cent. The church supports a missionary in China and a medical worker in addition.

Jack Midyett, stationed in the paper mill town of Bastrop, La., doesn't want to trade with anyone. He says the air is filled constantly with the smell of ham and eggs, his favorite breakfast.

1934

Boyd I. DeVore and his family have just returned from a vacation along the Gulf. The inspiration of the people over their new building at Wesley assures the payment of the debt and rapid growth within the church.

Lance Webb and his generous people at University Park Church in Dallas, Texas, are looking forward to the early completion of a lovely sanctuary at the corner of Preston Road and Caruth. In the decade of their history, this thriving church has gathered a membership of over 1,700. Prof. Gealy of the Perkins School is organist and choir director, as well as teacher of an adult class.

1936

Earl Hoggard completed a popular and valuable ministry in Dallas, turned the task over to Boyd I. Devore and became the superintendent of the Greenville District. Mrs. Hoggard joins him in the full enjoyment of a beautiful new district parsonage.

Paul Mitchell of Noble, Oklahoma, lost his life in the attempt to save one of his Church School children in a camp swimming pool near his parish.

1937

William H. (Chaplain Bill) Teed has been on duty at the Wichita, Kansas, VA Hospital since his discharge from the armed forces in 1946. He has a daily broadcast at 6:45 a.m. and serves as chaplain of the 89th Infantry Division. The editor can testify to the high quality of this daily message, since he has received several manuscript copies of the program. Thanks and congratulations, Chaplain Teed.

Karl Tooke has been able to invite his congregation to worship in an air-conditioned sanctuary this summer, at Canal Street Methodist Church, New Orleans. As Council Statistician he has surprised both Protestants and Roman Catholics with the report that the New Orleans Church Census shows that great city to be more than half Protestant in its church affiliations.

C. A. West has found time to lead his church in the erection of a splendid educational plant alongside First Methodist Church at Port Arthur.

1938

Grady Earls invites his classmates and other friends to drop by the Sour Lake Church to inspect the decoration of the church, which has just been completed.

1939

C. C. Sessions of Central Methodist Church in Brownwood, Texas, is the new Alumni President of the S.M.U. group of the Central Texas Conference.

Val B. Strader, our reporter for Missouri, was given a five weeks vacation from his preaching at Versailles, Mo., that he might take a refresher course at Garrett, where he had a class with Prof. Earl Marlatt of Perkins. He served as dean of the MYF camp at Knobnoster, Mo.

1940

Howard Grimes, fully armed with his Doctor of Philosophy degree from Union Theological Seminary, New York, took up his teaching duties at S.M.U. at the opening of the second term of the Summer Quarter. He will give courses in two departments this first year: Religious Education and Sociology of Religion. It is a matter of considerable pride to the factulty to welcome to the teaching staff one of our own graduates.

1941

J. G. Patterson is District Missionary Secretary of the Tulsa District of the East Oklahoma Conference. In this capacity he attended the Board of Missions Annual Meeting at Mt. Sequoyah, Fayetteville, Ark., during the summer.

Perry A. Rowland has finished an ambitious renovation program at Windsor, Ma., and entertained Bishop Ivan Lee Holt for a dedication service. He is ready now to give the green light for a new educational building.

1942

Shrum Burton has been busy in youth work, as the "extra" of his summer program. First at Oskaloosa, Iowa, and then at Mt. Sequoyah, Fayettville, Ark., he was active in leadership. He "deaned" some 300 or more young people at the latter place, for the Mozark school.

Basil N. Mote, in addition to establishing a reputation as an angler in the area about Pineville, Mo., has revived two abandoned churches during the past year. Mrs. Mote was dean of women at the Mozark Youth Institute.

Sam Nader found time to edit a book of sermons by outstanding American pulpiteers. Write him at Jennings, La., and find the name of his publisher. Keep up the good work, Sam!

1943

Duke Barron is like Saul of old; he has a call to be pastor of the Preston Hollow Methodist Church when there is such an organization. He has been making a house-to-house canvass of the neghborhood and reports that already he has found more than 400 people who claim some sort of Methodist connection. He is being encouraged by Marshall Steel and the Highland Park Methodists, who may soon give their church a name as a "Mother of Methodism."

Lynn Pauahty, one of the leaders in our Indian work in Oklahoma, has been made superintendent of the western district of the Indian Mission. He is establishing a training center for native workers at Anadarko, Okla.

Irving Smith, after a three-year term of service in Cuba, is back on the home terrain serving as pastor at Wetumka, Okla. He taught at the Jurisdictional Leadership Conference at Mt. Sequoyah this summer. Let's hope Irving keeps up the habit of newsy letters to his many friends, whether they be "warhoops" or just ordinary reports.

The *Stovalls, Jimmie and Alice,* report another daughter in the parsonage at Eunice, Louisiana.

James R. Woodruff, after completing his doctorate at Union this summer, was made professor of Philosophy and Religion at McMurry College, in Abilene, Texas. Doyle Ragle will be on the reception committee when the Woodruffs arrive.

1944

Richard Dinsdale, pastor at Imperial, Neb., was Director of the Intermediate Camp for the Holdredge District of his Conference.

Jeff Roland Marsh finished the year at Blanchard, Oklahoma; he has taken a leave of absence for the current year and will try his hand at farming, on the home place.

Robert C. Yeagy, pastor last year at Elkhart, died during the year of acute lukemia and virus pneumonia. A memorial set of chimes is being installed at the church. He leaves a wife and an infant son; his parents live at Plainville, Kansas. They have the sympathy of Bob's many friends.

1945

J. B. Holt, pastor of the Knox-Central Methodist Church in Manila, Philippine Islands, conducts three worship services each Sunday morning in addition to several sessions of Church schools. He writes that "for the first time in history" Protestant services were held on the campus of the University of the Philippines.

The *Robert Templetons* at Geary, Oklahoma, report a brand new baby boy at the parsonage.

Poe Williams and family have vamoosed from the Indian country of Oklahoma after six eventful years of ministry, and are settled in First Church, Odessa, Texas, a top appointment in the New Mexico Conference.

1946

Ferris Baker and family are now established at Denton, Texas, where they are busy with Wesley Foundation work. He reports a constantly enlarging program, with more adequate buildings at College Station, which he was loth to leave.

Kenneth McDowell, Zachary, Louisiana, had the thrill of a Sanctuary dedication on last Mothers' Day. A unique feature of the final money raising was the sale of cattle which had been donated for the cause.

Charles McEowen has a helpmate in the parsonage at Springfield, Mo. He participated in a Youth Conference at Lake Geneva in August.

Ralph D. Nance of Grant Street Methodist Church in Wichita Fallas, Texas, has sufficiently recovered from a recent illness to be active in the church program again.

Earl and *Wilma Perry,* at Sudan, Kansas, have had an anxious time with their daughter, Anne, who had an operation at St. John's Hospital in Tulsa, Okla. They are enjoying the early months of the new pastorate.

1947

Wayne Banks was on the campus for part of the summer, making special preparation for his new job as Director of the Wesley Foundation at the University of Arkansas, in connection with Central Methodist Church of Fayetteville. He was chapel speaker one morning.

William H. DeLaughder was married to Joyce Thompson on June 24 and went immediately to the charge at Benedict, Kansas. On July 5, both suffered minor injuries when their automobile overturned near Independence, Kansas.

Neill McFarland, after serving a year as Associate Pastor at the Crown Heights Church in Oklahoma City, has gone to Union for further graduate study.

Robert F. Matthews (B.D. 1942, A.M. 1947), received his degree of Doctor of Theology at the Iliff School of Theology in June; he is now stationed at Wahoo, Neb.

1948

James E. Christie and wife are settled in a parsonage at Walker, Louisiana, where he is enjoying the experience of a full-time pastorate.

Robert Craig and wife are rejoicing in the birth of a daughter, who arrived at Moran, Kansas, on July 22.

Roy E. Mouser, Route 1, Baker, Louisiana, publishes monthly The Blackwater Methodist Visitor for his parish. It goes without charge to every member of the church, and may be had by others for ten cents per copy. It carries a thoughtful message from the minister.

Paul A. Wallace is keeping up his fine reputation for rural work at Allison Chapel, near Carthage, Texas. A good revival set the whole parish upon regular habits of prayer and Bible reading in the homes.

Norton E. Wey needed some help in his work as Minister of Youth and Recreation at Boston Avenue Church at Tulsa, Okla. He persuaded Jane Lohman to exchange vows with him at the Methodist Temple in Port Arthur, Texas, on March 8.

BOOK REVIEWS

FRED D. GEALY, *Editor*

TO FULFILL THIS MINISTRY

By William C. Martin. New York, Nashville and Dallas: Abington-Cokesbury Press, 1949. 142 pp. $1.75.

Here is a book of "Workable suggestions and contagious enthusiasm for the work of the pastoral ministry." It has grown out of the Willson Lectures, delivered by the author of the faculty, the student body, and ministerial and lay friends of McMurry College. In its present form, it is addressed primarily to ministers, and especially to those of the pastoral ministry. It is written by a minister, who for a number of years has been a successful and closely observant pastor of pastors. Its theories and words of counsel have been tested, not only in the ministry of one man or one place, but of many.

This concise volume gives a broad view of the Church's field and opportunity. Some fields are recognized as difficult, some as white unto the harvest. There is a survey of the resources. These include the organized Church, the pastor, the laymen. They also include all the resources of God and the Gospel.

"This ministry" is seen as an exacting task that may either be burdensome or rewarding. Throughout the six chapters, the author points the way from the former to the latter. There is the matter of the minister's call, of his sense of mission, of the best employment of his physical, mental, and spiritual resources. Bishop Martin maintains that with rare exceptions, "there is no reason why failure should be accepted as anything other than a challenge to the discovery of better methods and renewed enthusiasm."

Evangelism is described as: "A creative force without which the Church could never have been born, and apart from which it would quickly die." An excellent chapter is devoted to this phase of the work under the conditions of our own day. Also, the importance of corporate worship for all people is stressed: "The church member who becomes careless and irregular in his habits of public worship is detaching himself from one of the most dependable sources of strength for living." Then follows an enlightening discussion of the type of worship, the place of preaching and teaching, and the matter of visiting and counseling.

The Bishop is also concerned about interdenominational cooperation, unification, and ecumenicity. "A divided Church finds itself embarrassed and reduced in effectiveness when it attempts to speak to the nations about the necessity for cooperation." Protestant divisiveness creates especially serious problems in very small communities where the number of interested people is not sufficient to properly maintain the number of churches often found there.

The final chapter: "I Never Lose Heart," seeks a solution to the manifold difficulties and discouragements that may plague the life of a minister. It deals in a fine, wholesome way with the human side of the divine mission, offering a storehouse of good suggestions that every minister will find practical.

Fort Worth, Texas — G. ALFRED BROWN

How Came Our Faith

By W. A. L. Elmslie. New York: Charles Scribner's Sons, 1949. $3.25.

Dr. Elmslie is Principal and Professor of Old Testament Theology in Westminster College, a Presbyterian Seminary which is located in Cambridge, England. He has a great reputation in Britain as a first-rank scholar and a broadcaster. In this book he has endeavored, with some considerable success, to combine both excellencies.

The book contains 417 pages, and is virtually an exposition of Zech. 9: 13—"Thy sons, O Zion, against thy sons, O Greece." The author's aim is, as Professor A. B. Davidson expressed it nearly fifty years ago, "to get behind the Greek influence and to present Christianity as the Semitic mind presented and left it." This is what makes the book important, and it is strongly to be commended to American readers. This attempt to re-emphasize the Hebrew background of Christianity is actually what is called over here "Neo-orthodoxy," and sometimes "Neo-Calvinism." For my part, I am wholeheartedly in sympathy with this movement which has a growing momentum in Britain. I am fully persuaded that this emphasis, so long neglected and obscured by an over-emphasis on Greek tradtions, is essential to that widespread revival of a militant, effective Christianity which alone is the answer to the various -isms of this hag-ridden world.

Part I of the book deals with the relevance of the Old Testament to modern life. It is here that the prime importance of the Hebrew background is set forth. Part II gives an account of Hebrew religion and history up to the end of the reign of King Josiah, and the collapse of the religious revival which then took place. Part III deals in detail, with much vigor and freshness of presentation, with the work of eight leading Old Testament characters. Altogether interesting and arresting, at times wholly fascinating.

But the reader needs to be warned. Dr. Elmslie follows Dr. C. C. Torrey of Yale in his reconstruction of Hebrew history from the sixth century onwards. There is nothing here about a Babylonian exile. Isa. 40-66 is from the fifth century and wholly from Palestine. Ezra does not exist, and Nehemiah's date is 380 B.C. The prophet Ezekiel is ignored. In addition to this, the work of Mowinckel and his Scandinavian successors is wholly ignored, and astonishingly little use is made of the new knowledge of Canaanite religion available through the Ras Shamra tablets discovered during the last twenty years. Dr. Elmslie has reasons, adequate to him and perhaps to others, for all he says and omits to say, but it is as well that the ordinary reader (for whom the book is largely written) should realize that in the matters mentioned the author varies from the generally accepted framework of Hebrew history and religion.

Norman H. Snaith

A History of Palestine from 135 A.D. to Modern Times

By James Parkes. New York: Oxford University Press, 1949. $5.00.

There is one thing which everybody wants and nobody ever gets, and that is unbiased history. I used to think once upon a time that such a thing was possible. I know better now. No man can possibly write an unbiased history. It must always be from a point of view. Either he has a theme, which runs like a thread, golden or otherwise, through the whole story, or he achieves a miscellaneous collection of unrelated statements. Even if he does this latter, he still has a theme, because then his history will be written on the principle that things just happen, and that there is no sense or connection anywhere. All that the historian can do is to let his reader know plainly as early as possible what his point of view is (this is what the introduction is for) and then to get on with his writing as honestly and as fair-mindedly as he can. Propaganda is what happens when the inevitable bias takes control. To misquote Scripture: He that ruleth his bias (is better) than he that taketh a city.

Dr. Parkes is an expert in modern Jewish history, and in this field is a lonely man in

that he has few companions at his own level of excellence and erudition. He is a keen Zionist, and has done more than any other man to put the Zionist case in a proper and dignified manner. He has justly earned the status of being the most respected advocate Zionism has ever had. This latest work of his is an attempt to include within 400 pages the history of Palestine from the suppression of the Jewish revolt in the time of Hadrian to the abandonment of the British mandate in May, 1948.

The author is both scholar and partisan. In the first half of the book he is the scholar; in the second half he is the partisan. The first thirteen chapters are most informative, at once scholarly and popular, and altogether most delightful. He gives a truly living picture of Palestine under Roman, Byzantine, Arab and Turkish rule. The second half of the book tells the story of the rise of modern Zionism. Dr. Parkes presents the Jewish case admirably. If the Arab case had been put with anything like justice, this part of the book would be as safe for the ordinary reader as the first part. Even more serious than this is his description of the British policy under the mandate. Of this the least said the better. We British doubtless have our share of wickedness and all the rest of it, but we are not as malicious and deliberately mendacious as we must have been if half of what Dr. Parkes suggests is justified. The Jew undoubtedly has suffered during the centuries to a far greater degree than any other people, and anti-Semitism is one of the cancers of the human race—but the troubles of the Jews are not all due to the British, nor are they all to be laid to the charge of Christianity. There were pogroms before the rise of Christianity, and in these last days the Jew is not entirely without responsibility for the steady rise of anti-Semitism.

NORMAN H. SNAITH

I BELIEVE IN . . .

By Norman H. Snaith. London: SCM Press, 1949. 124 pp. $1.50

The author of this book is able in preparation, in ministry, and in teaching. He holds a Doctor of Divinity degree from the University of Oxford. After a number of fruitful years in the Methodist ministry, he became the teacher of Old Testament and Hebrew at Wesley College, Leeds. He is the author of a number of books in the Old Testament field which have sold widely here, as in England and on the Continent. Prof. Snaith taught for the summer quarter at S.M.U.

This book stems from a series of articles on the Creed. The author was asked by the editor of the "Methodist Recorder" to write an article month by month on each item in the Creed, and these articles have been extended into this plain and thoughtful little book. The book has in mind the common reader and seeks to convey to him the real meaning of the Creed. In a very direct and clear manner the author takes profound thoughts about God and Christ and the Holy Spirit and puts them within the grasp of the everyday person. Both the learned and the average reader of this book will say his Creed thereafter differently, and with understanding and conviction.

The author has made no effort to avoid the Methodist emphasis, but his chief concern is with presenting his own sincere beliefs regardless of their agreement with the statements of any one communion. One feels that the author is declaring from his own heart again and again "I Believe In."

J. H. HICKS

THE PSALMS

By Elmer A. Leslie. New York, Nashville: Abington-Cokesbury Press, 1949. 448 pp. $5.00.

The author of this book is professor of Hebrew and Old Testament literature in Boston University School of Theology. He is an alumnus of that institution, with extended study at numerous centers of scholarship: Leipzig, Halle, Berlin, Glasgow and Oxford. His travels in the Middle East have given him a living experience in the manners and customs of the people in the lands of the Bible. He has other worthy books on the Prophets and on the Religion of the Old Testament.

This is a book for everyone who reads the Psalms. The language is nontechnical, simple and clear. The average layman will find much enrichment here. Students, ministers, and teachers of all faiths who use this book properly will receive a fresh interpretation that puts the Psalms into a living experience.

This is much more than just another book on the Psalms. Much of the material here is new and original. The book throws fresh light upon the meaning and use of these songs of ancient Israel, from which so many have found comfort and help over the years. The author presents a reverent, scholarly, comprehensive study of these songs in the light of Hebrew life and worship.

The book has multiple values. It holds the author's complete translation of each of the Psalms in the Psalter. This translation is from the best of the Hebrew texts, worthily based on "the sifted findings of textual study on the part of generations of Old Testament scholars." It preserves in English the poetic form of the Hebrew, with its simple lines, balance in thought, and rhythmic stresses. This power and beauty of form in the new reading, alive with the color and flavor inherent in the root meanings of the Hebrew words, aglow with the outpourings of the heart of Israel, refresh the soul of every responsive reader.

Another value of the book is found in the terse title which the author gives to each Psalm. This title embodies the very heart of the Psalm's meaning. In this way the great and striking words of the writers are held around the central ideas which stirred the souls of those who shared in their use. Each Psalm is considered separately and as a part of a particular group. This involves some repetition, as some of the Psalms in a group are much alike, but such only serves to make more forceful the main lines of thought. The grouping is on the basis of the use or function of the Psalm in the worship setting of the Hebrew religion as practiced. Types of worship varied in the Hebrew religion then as now, and each type claimed suitable Psalms although one misses the treatment of the Psalms in their regular order, the grouping is of great gain in understanding the thought, purpose, and function of each Psalm. Too, the index of the Psalms in their numerical order, with the title of each, following the Table of Contents, enables one to locate any Psalm easily.

It is this functional treatment of the Psalter, new and vital as it is, that the author's interpretations yield the greatest values. He has the power of unfolding the experiences which the Psalms embodied. The motivations of the people in their personal, national and wider relationships push up through the growing and changing life and practices of the Hebrews. The glowing experiences of the writers in their best moods flow through the living situations with which the whole Psalter is interwoven. The human soul's quest for God, both the soul of the congregation and that of the individual, breaks through these ancient songs and quickens the life of every sincere reader.

J. H. HICKS

PROTESTANT CHURCHES AND INDUSTRIAL AMERICA

By Henry F. May. New York: Harper & Brothers Publishers, 1949. x + 297 pp. $3.50.

One of the concerns of leaders of major Protestant churches in the United States is the lack of appeal to organized labor. Special commissions are studying the problem, and in a few instances plans have already been formulated for meeting the situation. May offers us a well-documented story of the dealings of Protestantism with industrial America during the nineteenth century. Indeed, it is impossible to appreciate the present situation without the facts which May gives. His chronicle of what the Presbyterians, the Congregationalists, the Baptists, the Methodists, and the Episcopalians did officially and through their leaders with regard to industrial America is indeed a revealing one. And it does not present a very pretty picture.

During much of the previous century, the church's policy can be described in no terms except anti-labor. Riches were considered a direct demonstration of virtue, pov-

erty of vice. The status quo was defended by clergymen as virtually the same as the Kingdom of God. Anyone who dared criticize the existing economic order was branded a Communist, regardless of his views. True, the industrial unrest beginning about 1875 brought changes, and by the beginning of the present century, the picture had changed considerably. May has chronicled not only the conservatism of the churches but also the growing social movements of the late nineteenth and early twentieth centuries.

May's treatment of the "social gospel" is an especially interesting one. He shows convincingly that it was a gospel *about* the dispossessed, not *to* them. It was largely a middle-class gospel, and though its contributions were outstanding, it had to be supplemented by a more radical social interpretation of Christianity in order to appeal to labor itself. Since he does not go beyond the early years of the present century, he does not offer an interpretation of Christianity which has come to be associated with the realistic theology of Niebuhr, Tillich, Bennett, and others.

One interesting point which May makes is that social Christianity has inspired many secular social reformers. "It would not be hard to find in the statements of still later progressive leaders, not least Franklin Roosevelt," he writes, "a tendency to state humanitarian social objectives in religious terms. This would hardly have been possible had not the early Social Gospel leaders shattered the hold of the old, confining doctrines."

This book is an essential for every thoughtful churchman. It ought to challenge Protestantism to more intelligent effort in dealing with present-day industrial America.

HOWARD GRIMES

THE EFFECTIVE CITY CHURCH

By Murray H. Leiffer. New York, Nashville and Dallas: Abington-Cokesbury Press, 1949. 232 pp. $2.75.

The Christian Church is, in one sense, the same wherever it is located; it is the carrier of the message of hope and salvation. But as Leiffer points out in his new book on the urban church, it also varies according to its community. Not only does the city church have a program different from the rural church; urban churches themselves vary in character and make-up, depending upon whether they are in a stable community, an area of transition, a suburban district, or the heart of the city. Unless the Church is aware of its community and its needs, its effectiveness is lessened and its future may be jeopardized.

Leiffer writes with a rich understanding of urban sociology but also with a deep appreciation of the message the church has to proclaim. At times his generalizations are a bit too sweeping. For example, on page 52, he states that usually areas of growth toward the suburbs are composed of middle, or upper, income families. That this is not always true is illustrated especially in growing cities of the Southwest, where new areas on the edge of the city are sometimes underprivileged areas, and where wartime housing units may be of substandard quality. Another example of what appears to be an exaggerrated generalization concerns the common failure (as he seems to consider it) of many churches to have a regular benevolent program.

These are only minor criticisms, however. The book is a rich storehouse of information and suggestions for those planning the over-all strategy of urban church growth and expansion. Pastors of urban churches and District superintendents in urban districts should find it invaluable. Part III will be especially helpful to those concerned with the problems of the individual urban church. The outlined plans for analyzing church membership (Chaper 16) are pertinent for churches in all areas. Leiffer's method of comparing the composition of church membership with that of the community would reveal much to any church employing it. Chapter 17 on leadership and Chapter 19 on the program of the church are also very helpful.

Leiffer brings home his point—that only as the urban church looks at its community and adopts its program to its needs can its

message be made effective in twentieth century urban America.

HOWARD GRIMES

OLDER PEOPLE AND THE CHURCH

By Paul B. Maves and J. Lennart Cedarleaf. New York, Nashville and Dallas: Abington-Cokesbury Press, 1949. 272 pp. $2.50.

Maves and Cedarleaf have done a real service to pastors and other religious workers in this the first comprehensive treatment of the church and older people. Based on a two-year study of work with individuals and with groups, made under the auspices of the Department of Pastoral Services of the Federal Council of the Churches of Christ in America, this work is unique in several ways. It is one of the few studies which approach pastoral work both from the point of view of work with individuals and with groups. It combines the dynamic approach to counseling (that is, the understanding of the counselee, and the building of rapport between counselor and counselee) with that of techniques or procedures. Furthermore, the problem is studied in relation to the facts of old age in general in the United States, and with reference to the various resources outside the church for meeting the problems. By being concerned with a specific area of counseling and group work, more concrete and practical suggestions are possible than in some handbooks of counseling.

In spite of its specific reference to older people (those above sixty years of age), the book contains much that is applicable to other age groups. This is true both with regard to group work and work with individuals. For example, the summary of principles of counseling on pages 130-135, based on previously considered case histories, is valid for all counseling. The summary of the role of the group leader, pages 190-192, is no different from what it would be for group work in general. The authors are careful also to develop their program with reference to the multitude of different tasks which the minister faces. Indeed, one wonders if their estimate of four hours per week for pastoral care of older people is sufficient in many churches to meet the needs of this age group.

If at times the authors seem to idealize old age too much and not to recognize sufficiently some of the problems related to it, they may be pardoned because of the need for just such an emphasis. Families containing older people would find the first section on the ageing process a helpful one to read. The authors have done a real service to older people and to the pastor desiring to make his ministry to them more helpful.

HOWARD GRIMES

CAN PROTESTANTISM WIN IN AMERICA?

By Charles Clayton Morrison. New York: Harper & Brothers, 1948. viii + 225 pp. $2.50.

AMERICAN FREEDOM AND CATHOLIC POWER

By Paul Blanshard. Boston: The Beacon Press, 1949. $3.50.

THE FIRST FREEDOM

By Wilfrid Parsons, S. J. New York: 1948. xii + 178 pp. $2.25.

RELIGION AND EDUCATION UNDER THE CONSTITUTION

By J. M. O'Neill. New York: Harper & Brothers, 1949. $4.00.

The basis of all our American freedoms is the freedom of conscience. Nor can we be sure of one freedom apart from all of them, for they are all interdependent. Most Americans are certain that none of our basic freedoms is secure unless we maintain a rigid separation of church and state. On the other hand, our Roman Catholic friends have been doing their utmost to break down the dividing wall between church and state. At least the American Roman Catholic heirarchy is fully committed to the principles set forth in the Syllabus of Errors, promulgated by Pope Pius XI in 1864 and in the Encyclical Letter of Pope Leo XIII called *Immortale Dei,* in which are denied, specifically, all the great principles upon which our American liberties are based. In recent years American Roman Catholics have become a large and closely knit minority, fully aware of their power as a pressure group, and have definitely entered American politics to get what

they want for their great church, though always professing in the name of American liberties.

These growing tensions have given rise to scores of recent books dealing with the question of religious freedom and of the separation of church and state. Among them are the four books here under consideration.

In *Can Protestantism Win America,* the editor emeritus of the *Christian Century* offers a stern criticism of American Protestantism. He believes Protestantism is losing its grip on American life. This he thinks is primarily due to its divided state, and he is convinced that unless we mend our ways secularism and Roman Catholicism will take over America. Only a genuinely united Protestantism, he thinks, can hope to stem the tide. He indicts American Protestantism as guilty of "false toleration," "unhappy nomenclature," "misuse of Scripture," "denominational-provincialism," and as majoring in minors, or overstressing the trivial. Believing, however, that not all is lost, he issues a stirring call for a second reformation, for he believes that "there can be no advance toward this high goal, save as there is a spiritual revolution in the mind and conscience of the Whole Protestant community."

Paul Blanshard's *American Freedom and Catholic Power* is the most forthright and hard-hitting book among all that have appeared dealing with the Roman Catholic threat to the American freedoms. It is not an attack upon the Roman Catholic religion, as such, but it is aimed at the Roman Catholic Church in politics and its attempts by censorship and other types of pressure to direct the whole of American life into channels favorable to Roman Catholicism, with the long range plan to make the United States a Catholic state. Banned from Roman Catholic Boston, and its advertisement refused even in the *New York Times*—forceful examples of Roman Catholic influence—it nevertheless has been a best seller, and has put the Roman Catholic Church on the defensive as nothing else has done in recent times. Cardinal Spellman's violent criticism of Mrs. Eleanor Roosevelt has given the book even greater relevance and has enhanced its significance. Attempts to answer Blanshard's charges have been made in a series of articles in the well edited Jesuit weekly *America* and should be read by all who would understand both sides of the issue.

The First Freedom is a Roman Catholic argument for government support of parochial schools, based upon the contention that our constitutional fathers did not intend to separate church and state in the first amendment, but only to prohibit a national church establishment. Therefore, the constitution does not prohibit state support of parochial schools, if the states desire to give such aid. The Supreme Court of the United States in recent decision, however, has interpreted the first amendment as implemented by the Fourteenth as guaranteeing all of our freedoms, including religious freedom, which automatically means the separation of church and state. Father Parsons insists that the phrase, "separation of church and state," is an outworn shibboleth which does not mean anything at all, and because it does not mean anything, it can be made to mean everything anybody wants it to mean. In other words, he implies that the Supreme Court does not know what it is doing when it declares, as it has on numerous occasions, that the wall of separation between church and state must be kept high and wide. Here is outlined a new Catholic strategy for attacking the American principle of the separation of church and state.

Religion and Education Under the Constitution advances the same arguments as Father Parsons. His thesis is that the words "establishment of religion" in the first amendment until recent years, meant only the prohibition of "a formal, legal union of a single church or religion with government, giving the one church or religion an exclusive position with government, giving the one church or religion an exclusive position of power and favor over all other churches or denominations." He is doubtless correct in stating that the first Amendment has a relatively limited meaning in 1789, and that the constitutional fathers did not support such a sweeping doctrine of separation of

church and state as is now accepted by the Supreme Court. The fallacy in the author's contention lies in the fact that the meaning of the constitutional clauses are not fixed and unchangeable as he assumes, and most of the major changes in the American government have come through custom and interpretation of the courts. There were no public schools when the Constitution and the Bill of Rights were adopted, nor were there railroads or steamboats, or great corporations, and yet all of these have been regulated by laws that have been declared constitutional under the elastic clauses of the Constitution. This is the principal reason why our Constitution has endured. Otherwise it would have been outmoded long ago.

The author may not be a Roman Catholic, but his line of argument will undoubtedly give aid and comfort to those supporting government aid to parochial schools.

WILLIAM WARREN SWEET

HISTORY OF ANCIENT GEOGRAPHY

By J. Oliver Thomson. Cambridge: Cambridge University Press, 1949. xi + 427 pp. $10.00.

Professor J. Oliver Thomson of the University of Birmingham has written this book which fills a great gap in the history of science and human endeavor. The work is not a geography of ancient lands but the history of the growth of geographical knowledge, both in the widening of actual horizons and in the development of geographic theory. There are a few books which contain some of the material but they are not generally accessible. Most of this information has existed heretofore solely in ancient sources and in scattered monographs and periodicals, few of which are in English. The range of the book is enormous. Starting with the geographic notions of Egypt, Bablyonia and Palestine, Professor Thomson comes down through the Middle Ages to Mercator and Columbus.

Since cosmology and astronomy are inseparable from geography, this book gives a good account of these sciences and shows the importance of theoretic speculation. The Alexandrian Greeks already knew that the earth was a globe. One of their greatest achievements was the measurement of the earth's circumference. Erathosthenes obtained a figure which was not improved upon until the time of Newton. The difficulty in measuring latitudes and especially longitudes, was a great hindrance to accurate mapping. The bowl sun dial was difficult to manufacture with precision and distance could be approximated only from lengths of voyages and travelers' accounts. There was a tendency to stretch Eurasia nearly half the distance around the globe. Seneca remarked that Spain and India were but a few days apart and that there was a fair wind in that direction. Later, Roger Bacon reported that statement as confirming Aristotle. Columbus was more impressed by the "fair wind" than by the shortness of the distance for he knew that the distance was great. Yet he expected to find India only a short distance from Cuba.

Professor Thomson treats the geography of the Middle Ages in an interesting manner. There is a blend of all previous theory in various proportions, from the Babylonian and Hebrew ideas to those of the Greeks and Romans. Though many interpreted the earth-globe as a disk—Bede, Dante and Mandeville knew it was a globe. A monk, Cosmas, wrote a book combating the ancient ideas and proving Moses the great cosmographer. He conceived the universe in the shape of the Ark of the Tabernacle, the inside floor of which is the oblong surface of the earth.

The book is comprehensive, a minute and painstaking product of real scholarship. There does not seem to be any source, primary or secondary, which Professor Thomson has omitted; yet the work has an impelling fascination and is most readable. The annotations are excellent. In addition there is a brief reading bibliography and an appendix with additional notes. There is a good index and there are about sixty sketch maps scattered through the text.

JAMES F. CRONIN,
College of Arts and Sciences

The Conversion of Constantine and Pagan Rome

By Andrew Alfoeldi. Translated by Harold Mattingly. Oxford: Clarendon Press. $4.50.

It would be difficult to overestimate the importance of Constantine the Great in Christian history. Although in recent years some scholars have been inclined to question the good to the Church of Constatine's favor, the undeniable fact remains that through him the Church came to be a recognized corporation and was set firmly on its way to worldly success. Many historians of the last century, however, were so much children of that age of rationalism that they failed entirely to comprehend an age in which there were no "free thinkers." Accordingly Constantine was made to recognize the Christians only from shrewd and calculating motives of political expediency.

More recent interpretation and criticism have failed to substantiate this verdict. It remains quite true that Constantine accepted Christianity for "practical" reasons; for what he could get out of it, not for the pure, unadulterated love of God. But recent research has tended generally to confirm the opinion that Constantine hoped to triumph in reliance on the Christian God, of Whose awful omnipotence he had come to have no doubt. The small, though very vocal and well-organized minority (about ten per cent is the usual estimate) of Christians in the Empire in themselves alone could not probably have induced Constantine to enlist their assistance for mainly political reasons.

Professor Alfoeldi of the University of Budapest, fortified by a vast erudition gained in a lifelong study of the later Roman Empire, accepts this latter view wholeheartedly. He rejects the hypercriticism of the extreme rationalists, and shows that there is no real reason to doubt the veracity of the documents in Eusebius which relate to Constantine's attitude to Christianity. Taking the common sense and obvious view that Constantine, despite his innovations, can be understood only in relation to his own age and the immediate past, as well as the future, the author shows that Constantine transferred the traditional Roman attitude toward religion—services performed for value received—to Christianity. There is proof to substantiate what one might expect, that Constantine's attitude toward Christianity was dynamic. With the passage of time the Emperor became more and more convinced of the power of Christianity until he "wages open war on the old religions from his new capital in the East. If death had not stopped him he would of a surety have forbidden them entirely." Constantine at first tended to identify the monotheistic sun-god, reverenced by some preceding Emperors, with Christ; but he gradually came to see that this belief was false, that the Christian God was unique.

The title of the book is a bit misleading, for after dealing with the conversion of Constantine, Professor Alfoeldi goes on to discuss not so much the conversion of the pagans as their opposition to Christianity and the Christian policies of Constantine during the latter part of his reign. Except for open rebellion the methods by which an opposition manifests itself under an autocracy must necessarily be rather subtle. Thus there was a deliberate attempt to counter the pro-Christian activities of the Emperor by a studied avoidance of any reference to Christianity in the memorial raised to commemorate Constantine's success in Rome itself. An example is the inscription on the arch of Constantine with its ambiguous expression, *instinctu divinitatis,* "by the impulse of divinity," which is carefully vague as to which god or gods are responsible. The Emperor was anxious to conciliate the Roman nobility and to persuade it to embrace Christianity in exchange for its stubborn paganism as late as 326, upon the occasion of the celebration of his twentieth anniversary of rule.

At the very end of his reign, Constantine manifested greater outward hostility to paganism. Alfoeldi interprets the execution of the Neoplatonist astrologer Sopatros in this light. Yet Constantine had to guard against outraging powerful pagan sentiment. He may refer to the polytheistic cults as "deceits of infectious superstition," but he

permits the erection of a temple to his family, the *gens Flavia.* Here Constantine had to be doubly cautious, lest in attacking the pagan veneration of the Emperor and his family he also dissolve one of the principal ties of allegiance which bound the subjects of the Empire to the reigning Emperor.

Professor Alfoeldi's book is clearly written and ably translated. It is to be hoped that he will be able to execute his design of continuing this book with other volumes dealing with the reaction between Christianity and Western paganism in the later fourth and fifth centuries.

Stewart Irvin Oost
College of Arts and Sciences

The Seven-Story Mountain

By Thomas Merton. New York: Harcourt, Brace and Company, 1948. 429 pp. $3.00.

Dante's tour of the inferno was a pleasure jaunt in comparison with the journey of Thomas Merton through twenty-six years of the twentieth century. Dante, moreover, in the care of competent guides, had no occasion to feel the uneasiness and insecurity that plagued this modern pilgrim, and the impressions he retained of the seven terraces of the loathsome abyss were probably not as revolting as Merton's disgust with the world into which he was born in 1915.

Before Thomas was twenty years old, he was seeking some avenue by which he might "retreat from the fight for money and fame, from the active and worldly life of conflict and competition." As a fugitive who has outdistanced his pursuers and reached a City of Refuge, he, from the security of a monk's cell in a Trappist monastery, goes over in minute retrospect the route by which he came. With a frankness that is admirable and a memory for detail that is astonishing, he gives his readers all the clues they need for a sympathetic understanding of his mental attitudes and emotional reactions. The reader is also forestalled from pronouncing harsh judgments, because the author himself always "gits thar fustest wif de mostest," and there is nothing more left to say.

One's heart goes out to the precocious little boy, only six years old, sitting under a tree in the yard, reading with considerable effort the first letter he had ever received. It is the handwriting of his mother, whom he has not seen for more than a year, written from a hospital bed, and it is to tell him that she is dying and will never see him again. He remembers her vaguely as "thin and pale and rather severe . . . worried, precise, quick, critical of me, her son." He knew nothing of what she suffered from cancer of the stomach, nor of her wish to shield him from "morbid facts of sickness and death," and he could only imagine that somehow he had failed to win her complete approval.

The parents had met in Paris, as young artists, he from New Zealand, she from New York State; they had made their first home among the Pyrenees of France, and at the outbreak of World War I had moved to Long Island. Both were persons of excellent character and attainments, but they did not believe in teaching religion to young children. Thomas, therefore, had been brought up as a smart modern child, "along the lines laid down by some progressive method that Mother had read about," and, although he knew his Greek myths and his geography, in the matter of religion he was a pagan. And now, at the age of six, he had no mother, and even his memory of her was indistinct and baffling. And he had no settled home, for the stricken father found comfort only in painting and in traveling from one picturesque place to another, and he wanted Thomas near him.

The ten or twelve years following the mother's death were spent chiefly in France and England. Thomas attended school in haphazard, unhappy fashion, but he learned quickly. Among the French youth, he says, "there seemed to be some diabolical spirit of cruelty and viciousness. . . . Contact with that wolf-pack felt very patently like contact with the mystical body of the devil." Entering school in England at the age of fourteen, he felt "embarrassed, clumsy, . . . without a home, without a family, without a country." But there, for the first time, he attended church regularly, saw persons kneel and pray

before retiring at night and give thanks at table. "For almost two years" he was "almost sincerely religious," and, "to some extent, happy and at peace."

When Thomas was sixteen, his father died, but his annuity enabled him to continue in school and to travel in Europe during vacation. Unfortunately he fell into evil habits, which were as "devils that hung like vampires" on his soul. On visiting Rome, he became deeply interested in religious art, and "for the first time in my life," he says, "began to find out something of Who this Person was that men called Christ." He bought a Bible, which he read in secret, being ashamed to be seen with it; he believed himself converted, "born again," and entertained ideas of becoming a priest or a monk, although as yet he associated "Catholics" with inquisitions and corrupt politics, and had entered Catholic churches only for the sake of their mosaics and murals. On returning to England, he entered Cambridge University, but by the end of the term he had brought himself into such disrepute by dissipation and immoral conduct that he was advised to withdraw. He now imagined himself a Communist and an "enlightened disciple" of Freud. "The hard crust of my dry soul finally squeezed out all the last traces of religion that had ever been in it. . . . I became a true citizen of my own disgusting century: the century of poison gas and atomic bombs." His recollections of Cambridge are as a "sweet stench of corruption" and a "bitter taste of rotten fruit."

He was nineteen years of age when he returned to New York and enrolled in Columbia University. There he had the good fortune to come under the influence of several really great teachers and to form some wholesome friendships. Among his intimates were several Jews and Roman Catholics whom he held in high regard; they took religion seriously: not to the degree of abstaining from sin, but at least to the extent of suffering remorse and doing penance. His weakness and inability to break with his old vicious habits brought him to the verge of nervous collapse and despair. He sought help in the Sunday services of the church in which his father was at one time organist, but the rector spoke only of literature and politics and acknowledged considerable disregard for certain tenets of the church, and Thomas soon left off attending. Finally he resolved to attend Mass, and the impressions he received drew him back again and again. There, before the image of the Virgin, he idealized the mother he had missed and yearned for all his life. He talked with the priests and asked to be received into "the Catholic Church." (Never, of course, does he use the term "Roman Catholic," which we insist is correct.) His eagerness made the period of preparation seem long, but the day arrived when the magical effects of exorcism and baptism freed him, as he believed, from his evil spirits and made him a true Christian. The ecstacy he experienced was, however, of short duration; as any Protestant convert might do, and so many do, he neglected "the means of grace" and soon was as hopeless as before. For a long period he "walked in darkness, without the glimmer of a star, and with a heavy sense of guilt." Several unrequited love affairs added depth to his misery, which was mitigated only by day dreams in which he saw himself as a monk, "magnificent in heroic austerity . . . while all the young ladies who hitherto were cool to my affections came and beat on the gates, crying, 'Come out! come out!'"

He was sure now that his only hope for peace of soul lay in becoming a monk. The idea appealed to him more and more as he approached graduation and faced the prospect of leaving the shelter of library and lecture room and looking for a job in the hostile materialistic world. With the same intensity that had characterized his resolve to become a Catholic, he now sought admittance to the Franciscan Order of Friars. Finally his application was accepted, and he was once more delirious with joy, sure that at last his earthly trials and sorrows were ended. The date for the next class of novitiates was several weeks away, and he decided to improve the time in a pilgrimage to the shrine of the Virgin of Cobre, "the little cheerful black Virgin, the Queen of Cuba." In his boyhood in France he had been deeply impressed by

the story of Joan of Arc, and he thinks that "maybe the thought of her, acting as a kind of implicit prayer by the veneration and love it kindled in me, won me her intercession in heaven." His reconstructive memory invests every incident of his checkered career with the sanctity of a special act of Providence. It seems to him that the whole court of heaven —angels and saints and the exalted Virgin, Mother of God—are watching with bated breath his toilsome journey through this hideous terrestrial inferno towards his divinely appointed destination. He was practically out of purgatory now and approaching the realms of the blest, as he traveled eastward by bus along the Central Highway in Cuba. He relates, "I said rosaries and looked out into the great solitary ceiba trees, half expecting that the Mother of God would appear to me in one of them." And he is speaking in dead earnest!

But he was not to be a Friar of St. Francis, after all. On his return to New York, practically on the eve of his admittance as a novice, he was seized with doubts and misgivings, and was advised by his Father Confessor to withdraw his application. He was stunned and hurt: he had only wanted to be reassured, and it had come to this! He spent the next two years as an instructor in literature in a Franciscan college in upper New York, and there he had leisure to write and study; but he was not happy: the life of a monastic was the only life for him. During two summers he attended retreats in the Gethsemane Monastery of the Trappists in Kentucky, and on his second visit he applied for admittance and was accepted. And there he has been these eight years, as "Brother Joseph," assigned by his superiors to the congenial task of writing books and tracts to explain and propagate the Roman Catholic faith. "Glorious Mother of God," he exclaims, "shall I ever again distrust you, or your God, before Whose throne you are irresistible in your intercession? Shall I ever turn my eyes from your hands and from your face and from your eyes? Shall I ever look anywhere else but in the face of your love, to find out true counsel, and to know my way, in all the days and all the moments of my life?"

But there are traces of hostility, even yet, between the Old Man, Thomas Merton, and the New, gentle Brother Joseph: will the two warring personalities become reconciled and "integrated," and abide in peace at Gethsemane? We would not hazard a guess.

BEN O. HILL

THE REUNION OF THE CHURCH

By J. E. Lesslie Newbigin. New York: Harper and Brothers, 1949. 192 pp. $3.00.

This volume has come out of the efforts which climaxed in the formation of the United Church of South India in 1947, bringing together Anglican, Methodist, Presbyterian, Congregational, and Reformed Churches. It is the first union to combine groups of both Episcopal, Presbyterian, and Congregational polities and conceptions of ministry.

Beyond the "knotty problems of ordination, creed, sacraments, ritual and polity," the author passes realistically to what in many minds are matters of greater importance. For example, he shows that the demand for unity has come from the missionary movement, not from the older Churches at home, and that this fact is but evidence that if "the Church is to be the Church" its function must continue to be that of a "mission," the evangelization of men!

To separate the Christians of a community into different denominations, he believes, is to cultivate "essential peculiarities." There is therefore in the denominational system almost certainly a narrowing of understanding and sympathy.

Again, concerning the doctrine of ordination and the ministry the author is convinced that the episcopal system is the most efficient; but he would never allow a "theory of the ministry" to stand in the way of providing a congregation all the means of grace. When, in South India, there are not a sufficient number of ordained men to offer the Lord's Supper at normally frequent intervals, he would permit pious laymen to administer.

Ordination seems to the author a function of the whole Church, and not one limited to an "apostolic succession of ministers." Therefore he thinks of the ministers in all Christian Churches as "real ministers of the grace of God" and so just as effective as those upon whom episcopal hands have been laid.

This book throbs with missionary enthusiasm. Its chapters bring every discussion into relation to basic thinking upon repentance, forgiveness, justification by faith, and the centrality of Jesus Christ. Its author looks out upon all who believe in Jesus Christ as his brethren, and he would bring the Church into such a unity as to promote with maximum effect the evangelization of the world.

ROBERT W. GOODLOE

THE EARLY METHODIST PEOPLE

By Leslie F. Church. New York: The Philosophical Library, 1949. ix + 286 pp. $4.75.

Materials for this study are the thousands of letters, journals, and autobiographies of early Methodists. The author therefore does not present a "history" of the Movement, but instead an account of the people who constituted early Methodism in Britain. "The survey includes their spiritual experiences, personal conduct, family life and modes of worship. It aims at showing the emergence in the rank and file of a social conscience and at relating them to Christian and democratic ideals."

ROBERT W. GOODLOE

THE RECOVERY OF MAN

By F. R. Barry. New York: Charles Scribner's Sons, 1949. $2.00.

The cover offers as subtitle to this volume: *The Grounds for Belief in Man and a Rebirth of Christianity.* Basis of this "belief in man and a rebirth of Christianity" is what we call Christian Humanism. It rests upon the Biblical doctrine of Creation: that man is made in the image of God, and that as God is eternal, so also an everlasting life is open to men. Holding this assumption, Bishop Barry is able to maintain a hopeful view of man and his future.

Since 1941 F. R. Barry has been Bishop of Southwell, England. Having served as Professor of New Testament Interpretation at King's College, Oxford, and then as Canon of Westminster and Rector of St. John's, he is author of such books as *The Relevance of the Church,* and *The Relevance of Christianity.*

ROBERT W. GOODLOE

WHAT IS HAPPENING IN RELIGIOUS EDUCATION

By Robert B. Johnson. Boston: The Beacon Press, 1948. 88 pp. $1.50.

This volume outlines tersely many of the changes and trends in religious education in recent years. While the author—a layman in religious education—states that his treatise is not scholarly or exhaustive, yet it is a valuable summary of the so-called revolution in religious education in recent years, intended for busy pastors and laymen. Objectives, curricula, methods and the like are assessed briefly from the point of view of a progressive newcomer in religious education. It is a brief, incomplete, popular statement of the main thesis of Ernest J. Chave's more thoroughgoing volume entitled: *A Functional Approach to Religious Education.*

Unfortunately the book has no index. Hence, it is less usable than it might be. Surprisingly the name of Dr. George Albert Coe, foremost champion of the new movement in religious education, is omitted. Since he is living and long has been recognized as dean of American religious educators, one wonders! Likewise, other founders could well have been credited along with foremost authorities mentioned in general education. Despite these and other omissions the volume should enjoy wide use.

Johnson rightly insists that this "revolution" when implemented functionally begins with the learners, rather than with printed materials. The whole enterprise of educating persons religiously centers in making the educative process experience-centered, rather than information-centered or authority-centered. Despite paucity of curriculum for various age groups and lack of enough quali-

fied teachers, these theories of change in religious education yearly are becoming demonstrable accomplishments. When sincere adult teachers humbly learn *of* youth and *with* youth, a new day dawns for all. The author reminds us that children are not eager to study a Bible which their adult parents and teachers neglect to study and use in daily living. Why? Any wonder? Aren't they striving to be "grown-up," like other "grown-ups"? Real adults, eh!

Can it be that the greatest need is that of the religious education of adults who so largely control the environments in which they and their children and youth live? The author could have quoted Froebel who said, long ago: "Come, let us live with our children." All should profit thereby.

Parents, preachers, church school teachers, tradesmen and other adults daily are teaching by *what they are* and by what they *do* whether or not they intend to do so or so much as know it. When large numbers of adults fail to recognize this simple fact the results for all concerned are tragic. The author reaffirms that religion never is something outside ourselves, *about* which we learn. When anyone tries to separate religiousness from persons it ceases to be. Likewise, each person must experience this divine-human flavor, quality, tone of living for himself. It cannot be bartered, borrowed or lent. Earnest parents and other lay-teachers of Christian living, as well as pastors, can find great reward by reading, pondering and *practicing* this little volume.

JAMES SEEHORN SENEKER

EDUCATION FOR LIFE

By John Owen Gross. New York, Dallas and Nashville: Abingdon-Cokesbury Press, 1948. 219 pp. $2.25.

Dr. Gross begins his treatise with the ringing declaration: "The United States of America is a Christian nation. This is said despite the silence of the Constitution." Undoubtedly this nation owes more to the Christian religion than to any other. Yet the reader must decide whether or not the author's claim is too ambitious. He does show that the number of professing Christians has increased, with accompanying cultural, civic and social advances. A revealing datum seems disclosed in the index which is limited almost wholly to proper names. A book on education would be more usable if well indexed on the various factors basic in guiding people into Christian experiences.

Dr. Gross shows wide acquaintance with many valued sources from which he marshals a great array of pertinent quotations. Yet some chief authorities, both ancient and modern, are overlooked. The author considerably weakens his case by these omissions. Further, such renowned authorities as Sir Richard Livingstone and Dr. Edward Lee Thorndike deserve to have their names spelled correctly, whether in the text itself or in the index. (Consistent misspellings compel the inference that the errors are not typographical.)

Despite its shortcomings, this volume's challenge must be heeded if we are to move ahead in the direction of making our nation more nearly worthy of the claims and hopes here set forth.

The author's treatment of Nazi propaganda methods used in driving Germany over the precipice culturally and militarily deserves closest study. Was Germany utterly made over thereby? Or was she more quickly led whither she was tending by making dominantly articulate much that was smouldering under the surface? At any rate, the outcome —death! What else can be expected from blind, unthinking obedience—there, here, or anywhere?

The treatment of education in terms of life's values, democracy, culture, leadership and Christian living is arresting, challenging. Under those chapter headings the author crusades for the kind of education which fosters Christian convictions, values, attitudes and habits. Clearly his settled conviction is that the right kind of education can produce the kinds of persons so much needed today. Yes, indeed! Culture and civilization are shown to stand or fall on the conduct-character test, although the author says it in different terms. He calls for ideals and values rather than for "things." "Things" are too empty to challenge highest devotion.

Benjamin Kidd, a distinguished sociologist, wrote a volume entitled *The Science of Power* during the period of World War I, upon which volume Dr. Gross draws wisely and well. It deserves to be read along with this one.

JAMES SEEHORN SENEKER

THE REAWAKENING OF CHRISTIAN FAITH

By Bernard Eugene Meland. New York and Dallas: The Macmillan Company, 1949. 125 pp. $2.00.

A big little book by a professor in the Federated Theological Faculty of the University of Chicago. It will interest, challenge, and give courage to any serious student of this age, if he will give a few hours of real consideration to the evil of our time and its Christian remedy.

Dr. Meland rejects the despair of Kierkegaard and the Calvinistic commitment to a Fall theology. He believes that Christianity has something better to offer than the return to an orthodoxy which uses the words of another day and is out of sympathy with the mood of present-day men. In place of Barth and Niebuhr and every species of Neo-Reformation theology, he chooses to follow in the tradition of Bergson and Whitehead, who believe God is equal to the task of bringing gentleness and sensitivity to bear upon the power systems of the day. The times are difficult, but God and the remnant of sensitive souls will redeem our era as they have done in other days. Christianity is the supreme drama in which man's redemption is being wrought and will be achieved in increasing measure.

Poetry and philosophy and social ideals are called into play as guides to the sensitive spirit which joins with God for man's salvation. The middle chapter on "The Meaning of the Christian Faith" is worth the price of the whole book. It is all done with utmost care and with unusual beauty and richness of expression. I have not been more heartily cheered by any book I have read thus far, this year of 1949.

J. T. CARLYON

REINHOLD NIEBUHR: PROPHET FROM AMERICA

By D. R. Davies. New York: Macmillan, 1948. 102 pp. $2.00.

We have left it to a discerning Englishman to interpret the most colorful theologian of our country. The book is one in a series on *Modern Christian Revolutionaries,* and from such a series it would be impossible to leave Niebuhr out. The author is vicar of the Anglican Church in Brighton, England, where F. W. Robertson was at one time the noted minister.

Very properly Dr. Davies classifies Niebuhr among the "dialectical" theologians of our day. The several interpretations are liberally supported from the writings of the subject. In fact, the book, though short, is almost an anthology of the best sayings of Dr. Niebuhr. The breadth and understanding of the interpreter is well illustrated in a single quotation from the text.

> Dr. Niebuhr is unusual and exceptional in this: reared in a civiliation of optimism, which manifested the maximum of human power over environment, he nevertheless was impressed more by man's tragic weakness than by his dazzling achievements. In this he is a very untypical American, but very typical of prophetic Christianity. In sociological thinking he has anticipated a whole social development. He has kept one step ahead of history.

J. T. CARLYON

THINKING CHRISTIANITY

By W. Burnet Easton, Jr., New York: The Macmillan Company, 1948. 136 pp. $2.50.

A delightful book of homiletical essays or tracts on the great themes of our religion, by an Associate Professor of Religion at Lawrence College, Appleton, Wisconsin. He writes to make the Christian reader at home with the beliefs he has a right to inherit from the fathers, beliefs as meaningful for this time as for theirs. He has the conviction that "not only has Christianity something important to say to our world; it has the *only* important thing to say." He goes on to convict the average teacher and preacher of having

done a rather poor job in presenting that message. None of us are "Christian enough"; we have sought to be apologists for the status quo, rather than to hear what the Gospel has to say to our time.

One may be critical of popular overstatements here and there, but they have enough truth in them for us to be persuaded of the value they may serve. It may not be quite true that "modern man has become completely absorbed in the temporal, the mundane and secular"; but it is sufficiently true that something should be done about it. He challenges us at so many points that the book will be exciting reading; his last shaft is thrown into our vaunted educational system: "it would be a safe bet that not one Protestant child in ten reaches maturity knowing what he believes as a Christian, why he believes it, why he is a Protestant . . . or what the Church as the Body of Christ means."

J. T. CARLYON

THE FAITH OF THE CHRISTIAN CHURCH

By Gustaf Aulen. Philadelphia: The Muhlenberg Press, 1948. 457 pp. $5.00.

Here is a big book worthy of its episcopal author and timely in an age that hears so much of Neo-Reformation. Bishop Aulen of Strangnas, Sweden, has some right to speak for the message of Martin Luther, for Sweden has remained through the years a stronghold of Lutheran theology. The author remains true to the common Lutheran notion that the theologian must be an interpreter of the inherited faith rather than an innovator or maker of theology. The function of systematic theology is "the study and investigation of the Christian faith." Quite in distinction from philosophy of religion, theology insists that "faith has really nothing to do with metaphysics." It must build on revelation which is decisive only as Christ is seen "as the one in whom the divine will becomes incarnate and victorious."

The difference between theology and philosophy is well illustrated by the treatment of evil.

> Christianity is not a religion which has an easy explanation at hand for everything that happens . . . Christian faith would rather leave these problems unsolved than adopt explanations and harmonizations which can result in nothing else than explaining away that which is to faith Alpha and Omega: the divine and loving will. To faith, the problem of evil is the problem of conquering it.

The importance of the church in Lutheranism is well taught in the paragraph on page 332:

> Where Christ is, there is the church. This proposition can also be reversed: where the church is, there is Christ. Fellowship with Christ is a fellowship with Him in and through the church. *Christ has become embodied in His church.* Under the conditions of this earthly life, the church is the mode of the living and active revelation of Christ. There he meets us and deals with us. One could even say, Christ is incarnate in the church.

J. T. CARLYON

RESURGENCE OF THE GOSPEL

By Taito Almar Kantonen. Philadelphia: Muhlenberg Press, 1948. 232 pp. $3.00.

Presented first as a series of lectures at the Luther Seminary in St. Paul, Minnesota, this book is an enthusiastic statement of Lutheran Theology. The author rejoices in the new vitality which marks present-day theology; it is due, he thinks, mainly to the rediscovery of revelation with its rich resources for religion. Naturalistic and "speculative rootless liberalism" is giving way to "historic Christianity." Justification by faith, the Living Word, and universal spiritual priesthood have again come into their own as the major concerns of Christian doctrine. The heart of our faith must ever be the age-old teachings: "the grace of God in Jesus Christ, an immeasurable depth of redemptive love which alone is more than a match for the depth of human tragedy and provides saving resources from a realm beyond all human achievement; the eternal Word through which men personally confront God's judgment and mercy; and the fellowship of believers, created and sustained by the Word to serve as the instrument of the divine redemptive purpose."

J. T. CARLYON

Systematic Theology

By Lewis Sperry Chafer. Chicago: Van Kampen Press, 1948. 8 volumes. $30.00.

President Lewis Sperry Chafer of the Dallas Theological Seminary, at the age of seventy-eight has completed his *magnum opus* as the culminating task of many busy years in Christian service. Ordained in the Congregational ministry, he moved into the Presbyterian church and then into independent responsibility. He came to Dallas after some years of evangelistic fellowship with Moody and Sankey, called to the difficult intellectual task and the administrative responsibility of establishing the seminary and remaining its president from 1924 to the present. He pays tribute to Dr. C. I. Scofield after whom the Scofield Church in Dallas was named.

The eight volumes are consistently Biblical, as Dr. Chafer's own statement affirms: "The very fact that I did not study a prescribed course in theology made it possible for me to approach the subject with an unprejudiced mind and to be concerned only with what the Bible actually teaches."

Seven volumes are devoted to the system of thought, while the eighth contains three indexes: author, Scripture, and subject. Any student of theology will find these careful and comprehensive indexes of great value in turning to the various topics in theology, as they are represented in the language of Scripture. The publishers have well characterized the complete work as "an unabridged, original study of systematic theology from a Biblical viewpoint—evangelical, premillenial and dispensational."

J. T. Carlyon

The Way to Christ

By Jacob Boehme. New York and London: Harper and Brothers, 1947. xxix + 254 pp. $3.00.

Rufus M. Jones, our major authority on Mysticism, reminds us in a short foreword that this man who died in 1624 was a remarkable master of religious experience, though untrained in the schools.

The translator, John Joseph Stoudt, has done us real service in explaining his work in a fine Introduction. He reminds us that

> In Boehme's mysticism—and he is a great mystic—God's Grace flows into and possesses the soul just as Christ's Spirit was possessed by the Father when he surrendered His Will to God upon the Cross.

In addition to teaching and preaching throughout the book, there are many lovely prayers, which may be the high value of it all. I have been impressed with the prayer "for divine action, protection and providence,"

> O Thou, God's Life and Vitality! Awaken Thyself in my soul's hunger! Enkindle Thou with Thy Love—desire my soul's hunger, through the Thirst which Jesus Christ had for us men on the Cross, and lead Thou my weakness through the mighty Energies of Thy Spirit. Become Thou, through Thy Vitality, my own willing and doing. Bloom Thou within me through the Vitality of Jesus Christ, and never allow my heart and desire to depart from Thee so that I may produce praise as the proper fruit of Thy Kingdom.

Here is the language of mysticism in all its richness and intimacy, a man finding himself in an integrated unity as he becomes united to his Lord. Boehme needs no man's commendation.

J. T. Carlyon

The Life of God in the Soul of Man

By Henry Scougal. Philadelphia: The Westminster Press, 1948. 95 pp. $1.50.

Here is one of the classics of devotion, belonging with *The Imitation of Christ* and John Woolman's *Journal.* The original edition was dated 1677, early enough to have influenced John Wesley. Methodists will be interested in a book by Dugald Butler, *Henry Scougal and the Oxford Methodists,* 1899. This work of Scougal was put in the hands of George Whitefield by his friend of Oxford, Charles Wesley. Written first as a letter to a personal friend to guide him in a time of spiritual crisis, it was too valuable to be allowed to pass out of use with one reading; it was made available for all serious seekers of the higher spiritual life.

Just now when Schweiter has defined religion as "reverence for life" it is profitable to read from this seventeenth century Christian,

> True religion is an union of the soul with God, a real participation of the divine nature, the very image of God drawn upon the soul, or, in the apostle's phrase, it is Christ formed within us. Briefly, I know not how the nature of religion can be more fully expressed than by calling it *a divine life.*

J. T. CARLYON

CHURCH UNION; WHY NOT?

By John R. Scotford. Boston: The Pilgrim Press, 1948. 123 pp. $2.00.

A leader in the Congregational-Christian-Evangelical-Reformed fellowship here rejoices in the union of churches in which he has had a part. Very naturally he assumes that this process may be expected in the rest of Protestantism. His experience and his faith make the little book opportune and valuable for us all.

To this reviewer there seems an excess of optimism, based on generalizations not quite true to the situation in this part of the United States. Is it true that "the man on the street has always believed that 'the churches should get together'?" or that "the man in the pew instinctively favors anything which smacks of union?" I can think of millions of Baptists and Roman Catholics and Church of Christ members and Assemblies of God people and Jehovah's Witnesses and others who would not support this statement.

The chapter on "Where the Denominations Stand" is a good mirror in which each denomination may well see itself. The book has a real value in acquainting the reader with the history of union.

J. T. CARLYON

BEARING WITNESS TO THE TRUTH

By Harold Cooke Phillips. New York, Nashville and Dallas: Abingdon-Cokesbury Press, 1949. 219 pp. $2.50.

This book is an expanded version of the most recent of the Yale lectures on preaching. It is a worthy addition to this famous series. The first three chapters deal with the nature of truth and how it can be known; the next chapter discusses the sermon as a medium for expressing truth, while chapter five deals with the preacher as a witness to the truth and the final chapter with "Christ the Truth."

It is in chapters five and six, where Phillips writes of the sermon and the preacher, that he appears to be most at home. Here his material sparkles. The first three and the last chapters give the impression that the author had to labor considerably to put in written form what he wanted to say.

In contrast to these chapters, the figures of speech used when writing about the sermon and the preacher carry the author's ideas with ease. "The weakest ink is better than the strongest memory." "Our new minister can answer more questions that nobody is asking than any minister we ever had." The reader is advised that texts for sermons do not have to fit as literally into every situation as the text chosen by one divine who preached to the girls at Wellesley College on "Follow Me, and I will make you fishers of men."

The description of a lectern in a church just outside Winchester, England, portrays an important truth for ministers. The lectern is carved in the form of an eagle with spreading wings, but the beak of the bird is the beak of a parrot, and on the head of the eagle is carved a heart. The carving serves as a constant reminder to the preacher that he is not to read the Scripture like a parrot, but from the heart.

THOMAS H. MARSH

MASTERPIECES OF RELIGIOUS VERSE

Edited by James D. Morrison. New York and London: Harper and Brothers, 1948. xiii + 697 pp. $5.00.

This book of over 2,000 religious poems is properly titled, for it is a masterpiece. Halford E. Luccock describes the volume as "unquestionably the most complete and valuable collection of the poetry of religion ever brought together."

The editor of this volume is head of the

department of homiletics at the Colgate-Rochester Divinity School. He has been selecting material for the book for twenty-five years, during which time he read thousands of poems, many times reading a hundred poems on a particular subject and choosing only one. A thorough job of indexing makes the material readily accessible.

Do not these few lines by Lew Sarett preach an effective sermon on the root of all evil?

REQUIEM FOR A MODERN CROESUS

To him the moon was a silver dollar, spun
Into the sky by some mysterious hand;
the sun
Was a gleaming golden coin—
His to purloin;
The freshly minted stars were dimes of
delight
Flung out upon the counter of the night.

In yonder room he lies,
With pennies on his eyes.

THOMAS H. MARSH

How Religion Helps

By Albert W. Palmer. New York: The Macmillan Company, 1948. viii + 57 pp. $1.50.

This is a book for those who are ill and who believe in medicine, doctors, and religion as means of getting well. The concern of the book is to show what part religion plays in helping one regain his health.

Dr. Palmer's twenty years' experience as pastor, his former work as President of Chicago Theological Seminary, his experience as Minister of Radio, First Congregational Church, Los Angeles, plus a recent serious illness, all contribute to the practical approach to sickness found in the book.

Three attitudes of mind give religious faith a chance to work: acceptance, affirmation, and gratitude, each contributing to religious healing. Do not rebel; affirm basic Scripture verses and hymns; appreciate home, friends and nature.

Ministers will benefit from a study of this little book, and those who are ill may find help in regaining their health through its pages.

THOMAS H. MARSH

Death Be Not Proud

By John Gunther. New York: Harper and Brothers, 1949. 261 pp. $2.50.

This book is the story of a struggle between a boy and Death. To put it another way, it is the story of what happened to Johnny Gunther's brain during the period cancer was destroying it. It is also the story of how the best brain and cancer specialists in America fought this brain tumor, attempting to destroy it with every known means.

Johnny's father wrote the book because as he says, "I want to make some part of him come alive again." Not the least touching part of this account is the reserve with which the father describes what must have been the intense suffering of the parents during the critical points of their son's illness.

In some respects Johnny was a genius. By the time he was fifteen he was fascinated with his studies of atomic physics. In 1945, before Hiroshima, he wrote a theme on atomic fission and what its consequences might be. However, the story is in the book and need not be told here.

My own son described the intensity of the story well when he said, "Dad, I didn't know a book could be as interesting as this one."

Neither publisher nor author derives any profit from the publication; they are donating the money to cancer research for children.

Some lines by John Donne is the source from which the title was chosen:

Death, be not proud, though some have
called thee
Mighty and dreadful, for thou art not so:
For those whom thou think'st thou dost
overthrow
Die not, poor death . . .
One short sleep past, we wake eternally,
And Death shall be no more:
Death, thou shalt die!

THOMAS H. MARSH

In Our Image

By Houston Harte and Guy Rowe. New York: Oxford University Press, 1949. xv + 197 pp. $10.00.

This is a book of character studies from the Old Testament. Houston Harte, San Angelo, Texas, newspaper publisher, with the assistance of a panel of distinguished clergymen, chose twenty-six of the most moving of the Old Testament narratives, using the King James version for the text.

Guy Rowe, former *Time* cover artist, was commissioned to illustrate the narratives with character portraits. For over three years Mr. Rowe and his wife, also a painter, worked on thirty-two portraits picturing more than seventy-five Old Testament characters. This assignment became such a moving experience for Mr. Rowe that he has decided to devote the remainder of his life to religious art.

As Kent Cooper points out in the foreword, when one first looks at these paintings they are somewhat startling, for they are not traditional conceptions of Biblical characters. There is an extravagant use of brilliant color, and the elements of strength and weakness which are universal in human nature during any age stand out clearly in the faces of the characters.

For example, in the painting *Adam and Eve,* the faces show both pleasure and perplexity, which Rowe believes is "man's reaction to beguiling evil." Enticing Eve is pictured in her native dress as being more confused than evil-intentioned.

Guilt and fear predominate in *Jacob's Blessing;* jealousy and resentment are outstanding in *Joseph and His Brethren;* while sorrow, yet stubborn righteousness are immediately felt as one observes *Jephthah,* the Gileadite.

Ministers cannot but gain a more vital understanding of these Old Testament stories if they will study these portraits.

Mr. Harte, Mr. Rowe, and the Oxford University Press, all are to be congratulated for this superlative piece of work. Receptions for the selector and artist, with a display of the original paintings, will be held in Dallas, New York, and Chicago.

Thomas H. Marsh

Mahatma Gandhi, an Interpretation

By E. Stanley Jones. New York, Nashville and Dallas: Abingdon-Cokesbury Press, 1948. 160 pp. $2.00.

Sometimes Mahatma Gandhi seems to be the most incomprehensible man of our time. Too self-denying, too ascetic, too religious, too otherworldly, too hostile to the modern (Western) power civilization, he bewilders us by being too spiritual to be a politician and yet too shrewd to be a holy man. Hitler, Mussolini, even Stalin, we can understand. We may abhor them, but like us, they believe that national position can be achieved and held only by the persistent application of force—material force, not soul force. But Gandhi is so different from strong men elsewhere that we think of him either as a freak or a fraud and in either case unimportant to the rest of the world.

That this shall not be so, Stanley Jones has written to show what manner of man Gandhi was, and to convince the world that unless it follows him it will destroy itself. For it is Gandhi, Jones says, who "has taught me more of the spirit of Christ than perhaps any other man in East or West." To such heights does the author's enthusiasm run that he decribes the assassination of Gandhi as "the greatest tragedy since the Son of God died on a cross" and as "something that men will talk about ten thousand years from now."

The sober reader should not be deterred by the extravagance of this language. The analysis of the sources of Gandhi's knowledge, devotion and power is painstakingly and adequately done. Gandhi was an urban man who became a peasant, who aroused the masses, "made them shed their fear, and made them conscious of destiny." The passive and the militant, the ascetic and the servant, the mystical and the practical, the Hindu and the Christian—"he was more Christianized than most Christians"—were united in him. He was serious and playful,

stubborn and yielding, poised and powerful, humble and self-assertive, the meeting-place of person and cause.

The fixed idea by which Gandhi lived was: "he would match his capacity to suffer against the others' capacity to inflict the suffering, his soul force against physical force; he would not hate, but he would not obey, and he would wear down all resistance by an infinite capacity to take it." And so to Stanley Jones, Gandhi is "God's appeal to this age—an age drifting again to its doom," because it does not know how to combine love and conviction and soul-force but quickly yields to fear, hatred and physical power.

FRED D. GEALY

PERKINS SCHOOL OF THEOLOGY — 1949

Our enrollment for the Fall Quarter totals 285 students. One year ago there were 212 students registered. There are 273 men and 12 women who make up the total. Only 96 of the men are unmarried. There are 141 G. I.'s.

Eighty-two couples have no children; forty-nine couples have one child each; thirty-three have two children each; ten have three children; one has four children; one has five, and another couple has eight children.

One hundred and sixty-two men are pastors or assistant pastors. Two men are active as Chaplains; five work at the Y.M.C.A.; and thirty-one work at general jobs.

Thirty-one different annual conferences are represented in the student body.

CIRCULATING LIBRARY

The Perkins School of Theology maintains a circulating library for the use of Methodist ministers in the South Central Jurisdiction. Postage is the only cost for use of the books. If you would like more information, write to Professor Thomas H. Marsh, Director Circulating Library, Southern Methodist University.

BOOKS RECEIVED FOR REVIEW

HINDU VIEW OF CHRIST, *Swami Akhilananda. Philosophical Library.*

EVERY PASTOR A COUNSELOR, *Stanley E. Anderson. Van Kampen Press.*

DOGMATICS IN OUTLINE, *Karl Barth. Philosophical Library.*

CHRIST, *Maxmilian Beyer. Philosophical Library.*

AMERICAN FREEDOM AND CATHOLIC POWER, *Paul Blanshard. Beacon Press.*

THESE ALSO BELIEVE, *Charles S. Braden. The Macmillan Company.*

CHRISTIANITY AND CIVILIZATION, *Emil Brunner. Charles Scribner's Sons.*

THE AGE OF CONSTANTINE THE GREAT, *Jacob Burckhardt. Pantheon Press.*

THE FINANCES OF A CHURCH, *Robert Cashman. Harper and Brothers.*

THE SMALL SECTS IN AMERICA, *Elmer T. Clark. Abingdon-Cokesbury Press.*

MAN'S DESTINY IN ETERNITY, *Arthur H. Compton. Beacon Press.*

SACRED HISTORY, *Daniel-Rops. Longmans, Green & Company, Inc.*

AMERICA'S REAL RELIGION, *A. Powell Davies. Beacon Press.*

ON TO ORTHODOXY, *D. R. Davies. The Macmillan Company.*

RELIGION AND CULTURE, *Christopher Dawson. Sheed & Ward*

THE ETHICS OF AMBIGUITY, *Simone DeBeauvoir. Philosophical Library.*

INTRODUCTION TO COMPARATIVE MYSTICISM, *Jacques DeMarquette. Philosophical Library.*

JESUS, SON OF MAN, *George S. Duncan. The Macmillan Company.*

THE CHURCH-SCHOOL TEACHER'S JOB, *Mildred Moody and Frank Eakin. The Macmillan Company.*

THE LIGHT IN DARK AGES, *V. Raymond Edman. Van Kampen Press.*

TEARS AND LAUGHTER, *Kahlil Gibran. Philosophical Library.*

IN OUR IMAGE, *Harte and Rowe. Oxford University Press.*

TOWARD A REBORN CHURCH, *Walter Marshall Horton. Harper and Brothers.*

THE TRIALS OF A TRANSLATOR, *Ronald Knox. Sheed & Ward.*

SOUTHEAST ASIA, *Kenneth P. Landon. The University of Chicago Press.*

A BABY IS BORN, *Milton I. Levine. Simon and Schuster.*

THE GOD-SEEKER, *Sinclair Lewis. Random House.*

A CHRISTIAN PHILOSOPHY OF MISSIONS, *Harold Lindsell. Van Kampen Press.*

MEANING IN HISTORY: THE THEOLOGICAL IMPLICATIONS OF THE PHILOSOPHY OF HISTORY, *Earl Lowith. The University of Chicago Press.*

THE STORY OF METHODISM, *Luccock, Hutchinson, Goodloe. Abingdon-Cokesbury Press.*

THE PHILOSOPHY OF EXISTENCE, *Gabriel Marcel. Philosophical Library.*

RUTH, *Effie Lawrence Marshall. Falmouth Publishing House.*

OLDER PEOPLE AND THE CHURCH, *P. B. Maves and J. L. Cedarleaf. Abingdon-Cokesbury Press.*

REAWAKENING OF CHRISTIAN FAITH, *Bernard Eugene Meland. The Macmillan Company.*

FROM STATESMAN TO PHILOSOPHER, *Walter McIntosh. Philosophical Library.*

THE REUNION OF THE CHURCH, *Lesslie Newton. Harper and Brothers.*

THE UPANISHADS, *Swami Nikhilananda. Harper and Brothers.*

RELIGIOUS LIBERTY, *Cecil Northcott. The Macmillan Company.*

MAN'S RELIGIONS, *John B. Noss. The Macmillan Company.*

HISTORY OF NEW TESTAMENT TIMES, *Robert H. Pfeiffer. Harper and Brothers.*

CREED OR CHAOS?, *Dorothy L. Sayers. Harcourt Brace & Company.*

GOETHE — TWO ADDRESSES, *Albert Schweitzer. The Beacon Press.*

JESUS THEN AND NOW, *Willard L. Sperry. Harper and Brothers.*

THE COMMON VENTURES OF LIFE, *Elton Trueblood. Harper and Brothers.*

GOD'S GRACE AND MAN'S HOPE, *Daniel D. Williams. Harper and Brothers.*

RELIGION AND EDUCATION UNDER THE CONSTITUTION, *O'Neill. Harper and Company.*